Discourses Of Maulana Ibrahim Devla

Volume One

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(May Allaah protect him)

COMPILER’S PREFACE

نحمده ونصلي على رسوله الكريم وعلى آله وأصحابه أجمعين

Immense gratitude is shown to Allaah j that He has granted this lowly one the divine ability to record the discourses of his beloved and compassionate noble teacher and Shaykh, Hadhrat Maulana Sayyed Abraar Ahmad Dewlawi ↦ (Shaykh ul Hadeeth wat Tafseer Dar ul Ulum Falaah Daarayn, Tarkesar, Surat) and lessons and then to write these discourses. Until now, all praise is due to Allaah; the discourses of Hadhrat have been published in 10 volumes, by the title ‘Faydh Abraar’. Work is carrying on in the compilation and arrangement of more volumes. May Allaah j make these discourses a continuous reward for him ↦, a means of elevating his status and may He make it beneficial for the Muslim ummah.

Looking at this type of work being done, my sincere friends of my student days, Maulana Ahmad Saheb Falaahi Dewlawi and Maulana Imtiyaaz Saheb Falaahi Dewlawi (both are teachers of Hadith and Fiqh and Dar ul Ulum Kanthariya) had hope in this lowly one, and therefore handed over the difficult responsibility of bringing the discourses of Maulana Ibrahim Saheb Dewlawi from cassette into book form. Because of engagements, this lowly one accepted the responsibility of listening to the cassettes and writing them out and typing them too. However, because of not finding people to arrange and proof read, there was delay in preparing the book. Finally, this lowly one did this work as well.

The cassettes were old and the voice was not clear. Because of this, there were sufficient difficulties in writing the discourses out. This was to such an extent that certain sentences had to be heard repeatedly. Effort has been made to copy the words of Hadhrat Maulana as they were. Despite this, it is possible that there could be slip-ups in copying the discourses. This is because this lowly one is full of error. Therefore, the readers are requested that if they find anything to be contrary to reality, they should attribute it to me and inform me so that it could be corrected.

The discourses of Hadhrat were given in general gatherings, that is why the method of explanation is very simple and together with being of a level that is generally understood, they are full of effect. Moreover, sometimes, one thing was explained in various ways in order to explain to the listeners. Due to this, repetition is bound to be in the book. Therefore, keeping the effect of the method of explanation of Maulana and its sweetness, the repetition has been removed to a certain degree.

There was no special selection of the discourses, but whatever cassettes came by, they were written and it passed the stages of arrangement and sequencing. **The book before you comprises of 7 discourses.** May **Allaah** j bless this compilation with acceptance and may He make it a continuous reward for Hadhrat. In addition, may He keep the shadow of Hadhrat over the Muslim ummah for a long time and grant the Muslim ummah the divine ability to take maximum benefit from him.

This lowly one is grateful to Maulana Ashraf Ali Falaahi Nawapuri thumma Balsari and Haafiz Tasleem Aarif Balsari. Both of them made great effort in preparing the book from beginning to end and they helped a great deal. May Allaah j grant them the best of rewards.

Abdul Aziz Falaahi
12 Rabi ul Awwal 1428

INTRODUCTION

On account of the mixed border of introduction and praise, mostly, those who introduce will lean to exaggeration or missing out. Also, they take the step out of the circle of permissible towards impermissible and forbidden. This is the reason why the pious men of Allaah generally dislike that they be introduced. It should not be that sincerity and fulfilment is lost. Alternatively, the habit of hiding the condition should not push the carnal self onto show and concealment. The quality of the beloved servants of Allaah j is described in the Hadith. Ibn Maajah and Bayhaqi transmit from Hadhrat Umar bin Khattaab ↔,

إن الله يحب الأبرار الأتقياء الأخفياء ، الذين إذا غابوا لم يتفقدوا وإن حضروا لم يدعوا ولم يقربوا قلوبهم مصابيح الهدى يخرجون من كل غبراء مظلمة

The selflessness, humility and love for the divine of those people who have attained Allaah is not such that they have not reached the court of the appreciative Allaah, and that they could not come out of the borders of the earth and touch the borders of the sky.

It is the subject matter of a Hadith that when Allaah j has love for a person, then He mentions him before Jibreel _. Then Jibreel _ mentions this person before the other angels. Then the dwellers of the heavens announce on earth and then acceptance is created for him on earth.

Rasulullaah said,

عن أبي هريرة رضي الله عنه أن الله تعالى إذا أحب عبدا دعا جبرئيل عليه السلام فقال أني فلانا فأحبه قال فيحبه جبرئيل عليه السلام ثم ينادي في السماء أن الله يحب فلانا فأحبوه فيحبه أهل السماء ثم يوضع له القبول في الأرض .

رواه مسلم

The secret of Allaah j creating acceptance for this person on earth is that those who desire to reach Allaah, the other servants, they hold onto the garment of this beloved and accepted person and they can then reach Allaah j. They can then be linked to the blessed being of Allaah and reform their condition.

The poet says, ‘this is the one way to meet Him, create a path to those who have acquired Him.’

Looking at this great benefit of the servants of Allaah, Allaah j has Himself in various places of His book mentions His accepted servants; their sincerity and deeds. He has also introduced us to their lives that are to be followed, sometimes in detail and sometimes with brevity. The people of the cave and Raqeem, the Hawareeyoon, the people of Ukhdood, the wife of Fir’awn, the believer from the family of Fir’awn, the queen of Saba’ and many other countless Ambiyaa’, pious, martyrs and pious are mentioned for this purpose.

Hadhrat Maulana Abul Hasan Ali Nadwi ↦ writes in the preface of his autobiography ‘Kaarwaan Zindagi’ that through the grace and favour of Allaah, I have not felt such a burden and uncertainty when writing the forewords to dozens of books, as I feel when writing the preface of Kaarwaan Zindagi. Despite looking at many Arabic autobiographies of linguists and authors like ‘Hayaati’, ‘Al Ayyaam’ ‘Ana Muzakkirukak’, and the insistence and requests of friends and the call of my heart, but with the thought of the trial of the carnal self, I always took one step ahead and another moved backwards.

This was until I thought of the books of the seniors of the nation. ‘Naqsh Hayaat’ of Hadhrat Maulana Sayyed Husayn Ahmad Madani ↦, and ‘Aap Beeti’ of Shaykh ul

Hadith Hadhrat Maulana Muhammad Zakariyya ↦ and Maulana Abdul Maajid Daryaabaadi ↦, then my heart was made firm. By mentioning the bounties of Allaah j upon them, this lowly one intended to explain how does the mercy of Allaah j increase a small deed and how does the grace of Allaah veil the deeds of a servant.

The real introduction of Hadhrat Maulana Ibrahim Dewlawi (whose birth in the area of Devla is a great fortune and by way of deed, the world of Islaam can be proud) is in his life filled with Da'wah and advice, his abstinence and piety, his teaching, his following the Sunnah and his advising and lecturing. There is an idiom in Persian, 'The sun coming is the proof of the sun' and there is a saying in Urdu 'How can a hand with bracelet been seen in the mirror?' Introducing Maulana is acquiring the acquired; in fact, it is synonymous with showing a lamp to the sun and covering the moon with a veil.

The person to whom the creation turns, in the light of the previous Hadith, what doubt can there be regarding his acceptance by Allaah? And he who has made his life the objective of life, what debate can there be in his life becoming that worthy of getting the proper abode? May Allaah protect this luminary and may He grant blessings in the causes of acceptance and may He keep his shade over us with compassion and safety for a long time. Aameen.

BIRTH, CHILDHOOD AND INITIAL EDUCATION

He was born in his mother town of Devla, Jamboosar, Bharuch district, Gujarat **on 20 Dhul Hijjah 1353, corresponding to 25 April 1933.** He was named Ibrahim. Naazirah of the Qur'aan and the initial Deeniyyaat education and Persian he studied in the institute of his town, Madrasah Ta'leem ul Islaam, Devla. He acquired his initial education under Sayyed Ahmad Qadri ↦, Janaab Ya'qub Khan ↦ and Hadhrat Maulana Ibrahim Kawi ↦. He also acquired Primary School education until the fifth grade, studied in Gujarati.

STUDYING THE DARS E NIZAAMI AND COMPLETION

His father was a man of strict principle and very religious. At that time, from the few institutions in Gujarat, he chose Dar ul Ulum Ashrafiyyah Rander for his Dars e Nizaami education. He studied the knowledge of Deen with great effort and striving. He would study punctually until 12 at night. He would be responsible for revising. During his student days, he taught the book Bustan to some of his friends, among whom were people of his locality like Maulana Isma'il and Maulana Marghub ul Haq. Besides the off time of the Madrasah, on account of being punctual with class and his father did not permit him to leave home without permission, he would study other books besides that of the syllabus.

He had desire for this and he would divide his time between the books that were part of the syllabus and those that were not. During his stay at Rander, he studied Persian under Maulana Sher Muhammad Khuraasaani ↦ and the Arabic works under Hadhrat Maulana Mufti Abdul Ghani Kawi ↦, Maulana Abdus Samad Kachwi ↦, Maulana Abdul Haq Peshawari ↦, Maulana Ashraf Randeri ↦ and the outstanding personality of Gujarat, Shaykh ul Hadith Hadhrat Maulana Muhammad Rida’ Ajmeri ↦.

He had a special link, love, and faith in his teachers and his teachers also had great love for him. Hadhrat Maulana Ajmeri ↦ would mention him often. He would be very pleased when meeting him, he would show great affection to him, and they would show his worth and give him many Du’aa’s. To have such a stage of such affection of one’s teachers and the gaze of one’s nurturers, it is known by those in the world of knowledge that without the service and honour of one’s teacher, it cannot be attained. He had a great share of this.

IN UMM AL MADAARIS, DAR UL ULUM DEOBAND

Desire for knowledge, the enthusiasm for increase in knowledge and the interest in research forced him to undertake the journey to the city of knowledge, Deoband. After graduating from Dar ul Ulum Ashrafiyyah and acquiring the certificate of being a ‘Aalim’, he enrolled at the flower of Hind in 1954. He would collect 20 rupees as fees for the month here. At this spring of munificence, he acquired munificence from pillars of the ummah and

Mashiyikh of the nation like Hadhrat Maulana Sayyed Husayn Ahmad Madani ↦, Allamah Balyawi ↦, Shaykh ul Adab Maulana I'zaz Ali ↦ and Hadhrat Maulana Zuhur ul Hasan ↦. Together with having the certificate of graduation from Dar ul Ulum Deoband, Hadhrat Madani ↦ granted him his special certificate and stamp. 'And that is the grace of Allaah, He grants it to whoever He wishes.'

GRADUATION FROM DAR UL ULUM AND TEACHING

After graduating from Deoband, although the localities nearby him requested for him, but for the spread of knowledge and propagation of Deen he first chose his own locality. Together making such effort worthy of following, being totally absorbed and with strange attachment, from 1955 to 1971 he irrigated the thirst of knowledge of the students at Madrasah Ta'leem ul Islaam Devla. Together with doing service for Deen, he continued work in Tabligh, reformative lectures and various other services in Devla and the localities that were close by and far away.

ENTHUSIASM FOR DA'WAH AND TABLIGH

From his student days, Hadhrat Maulana had great attachment to this work. During his stay at Rander, on the off day and daily after Asr he would do Gasht under the supervision of the teachers. Maulana Rangooni and Qaari Abdur Rahmaan would make him deliver lectures. This continued to on a daily basis during his student days. After

graduation, he heard the talk of a Jama'ah from Bombay - among whom was a revert Abdur Rahman Malang. The call to do this work raged with passion in his heart and he turned with heart and soul to it. The first chilla (40 day period) he spent in A'zamgardh. From there, he participated in the Tablighi Ijtimaa' at Calcutta and from there he went to the Markaz at Nizam ud Deen. He had a lengthy meeting with Hadhratji Maulana Muhammad Yusuf ↦.

He was writing Hayatus Sahabah at the time. Hadhratji Maulana Muhammad Yusuf ↦ even gifted the hand written pages to him. This chilla was completed in 52 days and the enthusiasm for Tabligh and Da'wah came over his heart by staying in the company of the seniors of the Markaz and looking at the conditions and need of the ummah. In fact, Allaah j made the decision to colour him in its colour, 'Allaah has coloured us. Who can colour better than Allaah?' Immediately after this, he spent another chilla in Bharuch and the surrounding areas. After 40 days were completed, there was an Ijtimaa' in Rawedra, district Bharuch.

The Ameer of Bharuch, Hafiz Muhammad Baksh ↦ liked the way of Maulana, and his method that was filled with wisdom and insight. Therefore, most of the time, he would consult with Hadhrat Maulana regarding this work. By means of letters, he would enquire his views. This is clear proof of the attachment Hadhrat Maulana had with this work and his Imaani insight.

In 1966 he spent four months in Hyderabad. After this, in 1966 he travelled for seven months to Iraq and Shaam.

During this journey he performed Hajj for the first time. In 1969, he went on a long journey of 19 months to Turkey, Jordan and Iraq. During this time he had the fortune of performing Hajj twice. In 1972, he travelled to Malaysia, Thailand, Singapore and other places together with Hadhratji Maulana In'am ul Hasan ↦.

In 1972, together with his family, he moved to stay at Markaz Nizam ud Deen. After this, according to the need and counsel, he continued travelling to Iraq, Kuwait, Saudia, the Emirates (Dubai, Abu Dhabi, Sharjah), Jordan, Turkey, England, America, Bangladesh, Pakistan, etc. Alhamdulillaah; these journeys continue until now. May Allaah bless them and grant benefit to the world through its spring of munificence. Hadhrat Maulana was once asked regarding this work, that do you experience difficulty in moving in Tableegh? He said, "Yes, but the discourses of Hadhratji Maulana Ilyaas ↦ grant contentment to the heart and by studying the book 'Taarikh Da'wat wa Azimat' of Hadhrat Maulana Sayyed Abul Hasan Ali Nadwi ↦ great help and courage is acquired for this work."

SERVICES IN TEACHING AT MADRASAH KAASHIF UL ULUM, NIZAAM UD DEEN, DEHLI

Together with doing the great and blessed work of propagating Deen, during his stay at the Markaz, until today, i.e. **for approximately 34 years, he was always been involved in spreading knowledge and teaching.** It is as though for the service of the Muslims in the present time, he has made two inspired paths, Madrasah and Tabligh, his field of effort. He has presented his all encompassing nature and insight and he has given himself over to the masses and the elite to take benefit.

There were many parts of the life of Hadhrat Maulana which will serve as a lit road for the students and propagators when mentioned. However, we were obligated only to introduce him. However, we suffice on this, looking at the liking of Maulana to be hidden and his dislike for a biography. We have the conviction that all those that are affiliated to Hadhrat Maulana will see the shortcoming in this introduction. In fact, some will even complain of the shortcomings and that the right has not been fulfilled. However,

For our abode
It is the leaf that has pricked the heart
Yusuf Abdullaah Dewlawi
Head Teacher
Madrasah Ta’leem ul Islaam, Devla

FOREWORD

HADHRAT MAULANA MUHAMMAD IQBAAL DEWLAWI TEACHER OF HADITH AND LITERATURE, DAR UL ULUM FALAAH DAARAYN, TARKESAR, SURAT

(Sent from Dar ul Ifta' wal Irshad, Riyadh, Saudi Arabia)
Islaam is a natural Deen-religion and is a completion of the Deen-religion of Ibraheem _. It is based on the belief of pure Tauheed. The method of deeds is drawn from the Qur'aan which is a divine message addressed to humanity until Qiyaamah. Therefore, Allaah j has taken the responsibility of protecting it. He says, 'Indeed we have revealed the reminder and indeed We are its protectors'. The completion of this divine promise is manifested in various ways. Subsequently, in every era, on form of the completion of this divine promise is the existence of sincere callers to Islaam who carry the ship of Da'wah and Tabligh.

The book before you is a compilation of the discourses that are filled with concern, of one of these great callers, a pious scholar, example of the pious predecessors, Hadhrat Maulana Ibrahim Saheb. Presently, he is one of the outstanding pillars of Da'wah and Tabligh. **For approximately half a century he has made the work of**

calling to Allaah his garment and carpet. Now, the affiliation with this work has reached the extent that it has gone into his veins and hair like blood.

The birth and nurturing of Hadhrat Maulana took place in a religious home. His father (now deceased) was a person who had a pious, religious nature. The other people of the locality had various types of worldly hopes for their children. (For example, their children will get governmental degrees in the future; they will become the headmasters of schools, the barristers in courts and workers in offices). The noble father of Hadhrat Maulana had this hope in his outstanding son that in future he will acquire great knowledge of Deen and he will become a great caller to Islaam.

This can be gauged from an incident of his childhood. It has been narrated by his younger brother; Janaab al Haaj Aadam Mutaadaar. In his childhood, Hadhrat Maulana was learning in the primary school of his locality. On the way to school, he passed a platform where an affluent and elderly person would sit. He was affected by the new civilization. He would sometimes ask Maulana to test him; sometimes he would pose a question of mathematics, and at other times, other subjects. He would be greatly affected by the quick answers of Maulana.

From his childhood, there were signs of brilliance and intelligence on the forehead of Hadhrat Maulana. Moreover, Allaah j blessed him in terms of his apparent features, his wide forehead, and simple, deep face. When looking at it, this old man would often say to his father that enrol him at a college or university. The physiognomy

(face) of this child shows that he has a bright future. In the future, he can become a great barrister. His father would say, **"It is the desire of my heart to enrol him in a Deeni institution so that Allaah can make him a barrister of Deen and a spokesperson of Islaam."** Subsequently, Allaah ｊ accepted every word of this sentence of his father that was filled with hope and if he sees the fulfilment of his aspirations today, then how cool would his eyes become.

Hadhrat Maulana Ibraheem had the opportunity of staying in the company of the seniors of Deen like Hadhratji Maulana Yusuf ↦, Shaykh ul Hadith Hadhrat Maulana Muhammad Zakariyya Muhaajir Madani ↦, Hadhrat Maulana In'aam ul Hasan ↦ and Hadhrat Maulana Muhammad Umar Palanpuri ↦ for a long time. By staying with these elders, he acquired the munificence of many years. In this time, he learnt the secrets of Da'wah and Tabligh and this could be seen in his effective discourses.

Who does not know that Allaah ｊ has kept the 'anger' effect in his discourses. **In the light of the Qur'aan, Hadith and the lives of the Sahabah , he presents the work of Da'wah and its demands. He presents the importance and need of Deen in such a lively way that the masses and the elite are all affected. These discourses that are filled with essence are in reality his experience of fifty years in Da'wah and his effort and striving. It is also the important results and fruit of acquiring munificence from the elders of Deen for a long time. It will be a beacon on the road for those involved in the field of Da'wah. It is an alchemic (encouraging) recipe for the masses in order to keep their relationship with Deen.** Subsequently, through his

talks on Imaan, how many hearts have been enlivened and the enthusiasm for calling to Allaah has entered how many hearts, and they have begun to display enthusiasm to sacrifice in the path of Deen.

This lowly one has been hearing the Imaani and insightful lectures of Hadhrat Maulana for many years, these lectures that warm the hearts of the listeners with the heat of Imaan and conviction and worry for the Aakhirah. Consequently, there was apprehension in my heart that the sweet nightingale is enchanting the people of the garden but when his merciful shadow will be lifted from the ummah (may Allaah lengthen his life), then where will we hear these effective, heart softening, and pain filled lectures? Therefore, it was the desire of this lowly one that if only these lectures were to be written so that their benefit could be made widespread. May Allaah grant a great reward to those sincere ones who took up the responsibility of this great task, especially Maulana Ahmad Saheb Falahi Dewlawi (teacher of Hadith and Fiqh, Dar ul Ulum Kanthariya) and Maulana Imtiyaz Saheb Falahi Dewlawi (teacher of Hadith and Fiqh, Dar ul Ulum Kanthariya), may Allaah protect them both.

They took responsibility of this important work and until they did not transcribe the discourses of Hadhrat Maulana from cassette, I did not breathe in peace. Through the grace and favour of Allaah, and through their beautiful efforts, this collection of the lectures of Hadhrat has been published and has been brought into the public eye. It is my request to them that they should keep up this blessed work so that the discourses of Hadhrat, that are filled with concern and his Imaani talks can become a means of

protecting the Deen and Imaan of the Muslim Ummah in this era filled with trials.

Finally, I make Du’aa’ to Allaah that may He accept their beautiful efforts and may He grant the Muslim Ummah the divine ability to take maximum benefit from this compilation.

وآخر دعوانا ان الحمد لله رب العالمين

Muhammad Iqbaal Falaahi Nadwi Madani
Dar ul Ulum Falaah Daarayn, Tarkesar, Sura

CONTENTS

Objective of coming into the world

الحمد لله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا ، من يهده الله فلا مضل له ومن يضلله فلا هادى له ، ونشهد ان لا اله إلا الله وحده لا شريك له ونشهد ان سيدنا محمدا عبده ورسوله صلى الله عليه وعلى آله وصحبه وبارك وسلم تسليما كثيرا كثيرا

أما بعد ، فأعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم ، إن الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة ان لا تخافوا ولا تحزنوا وابشروا بالجنة التي كنتم توعدون . نحن اوليائكم في الحيوة الدنيا وفي الآخرة . ولكم فيها ما تشتهي أنفسكم ولكم فيها ما تدعون . نزلا من غفور الرحيم . ومن أحسن قولا ممن دعا الى الله وعمل صالحا وقال إنني من المسلمين.

صدق الله العظيم

My elders and beloved brothers, the first intention you should make is that you will adopt the talks of Deen and you will spread in the world whatever it demands.

THE FIRST ACTION OF THE BELIEVER IS TO LISTEN

That is why whenever you listen, and then listen attentively. Listen attentively is a form of worship and it is His command. The talks of Deen are not to fulfill one's interest, it is not there to be delighted about it, but one must hear in order to practice. Moreover, listening and then to place one's self at the ready for its demand. This is resolute. For such servants there are glad tidings from Allaah, He says,

فبشر عبادى الذين يستمعون القول فيتبعون أحسنه اولئك الذين هدهم الله واولئك هم اولوا الألباب

Allaah j has given these glad tidings, 'Give glad tidings to those servants who hear with their intentions.' Normally, sounds fall on a person's ears, something rings, something moves, not like that, listen with your intention. (يستمعون) means 'to listen with one's intention'. Look brother, hear the talk of the doctor, hear those who treat, he will listen properly because he has to practice on his command and on his demand. So he will hear the talk of the person treating and he will learn it, so the person will definitely treat him. And listen to the talks of guidance in such a way that 'I want guidance, I want to take guidance.'

THE SECOND ACTION OF THE BELIEVER

So, it is said, (يستمعون), that listen to the talk with intention. Then what should you do? (فيتبعون أحسنه) the second deed is shown, that upon hearing, follow the best deed from them, that which has the best form. In the world, the people make the best form of food, good types of food, the highest level of clothing, a stately home, to the extent that the best quality shoe is under their feet. Just as they make things of the highest level, it is part of guidance that when you hear the talks of guidance, and where the actions of guidance come, then make the deed the best. One is to do an action for the sake of getting rid of the responsibility on one, that it has been removed from my mind. This is the lowest level. It has left the mind and enough! His mind has become light that I did it. I performed Salaah. One is to beautify it, to create beauty in Deen. This is the command to create beauty in one's religion.

THE RESULT OF LISTENING AND PRACTICING

Therefore it is said that listen to the talk with intention and then follow the way to do the best of deeds. If this is created, then for them is 'they are the ones guided by Allaah', that these are the ones whom Allaah has shown the path. He has guided them. They are on guidance; the

correct direction and they are the intelligent ones among people. (واولئك هم اولوا الألباب) they have understanding; they have acted in accordance to understanding. They have heard, adopted it and then they have placed themselves behind it, in this way that the command of Allaah is adopted in the world.

THE PLACE OF FULFILLING RESPONSIBILITY

My friends, the next thing is that Allaah has made this world a place of fulfilling responsibility. The world is a place to complete one's responsibility and the Aakhirah is a place where recompense will be given for fulfilling the responsibility and the place where reckoning will occur. How many of these responsibilities have been fulfilled? How have they been fulfilled? According to that level; a person will be given recompense, he will be rewarded. Therefore, there are responsibilities from Allaah to the servants.

EARNING HAS THE STATUS OF NEED

Now, people understand their responsibility only in terms of sustenance and bread. Sustenance and consuming bread is also a responsibility, that earn, eat sustenance, feed others, we do not have a difference of opinion with this that earning is also a responsibility, it is obligatory to consume Halaal. **When it is obligatory to consume**

Halaal, then it will be obligatory to seek Halaal. As is the case with Wudhoo', which is obligatory. So it will be necessary to look for clean water as well. It will be obligatory to perform Salaah in a pure place, so it is obligatory to look for a pure place. There is no difference of opinion regarding the deed, such a difference of opinion cannot even be held. Therefore, there is no refutation of sustenance.

My brothers, sustenance is not our responsibility, it has the status of necessity. It does not have the status of objective. There is a difference, the responsibility of sustenance, the responsibility of bread, and the responsibility of necessity. Allaah has created people in need. Without his choice, these needs are created in him. A person feels hungry without choice, he feels thirst without choice, he laughs without choice, he falls ills without choice, a person has no choice in these things that are created in him. A person is born, and he has needs. He has items to for his needs, he has ways of his needs, and therefore, there is no refuting that there is no need of sustenance. There is a need of sustenance, there are ways of earning sustenance, but it is not a matter of being the objective.

THE OBJECTIVE OF SENDING ADAM _ TO THE WORLD

Therefore, whatever we shall say, we shall speak in terms of the objective. **This responsibility that is in terms of**

objective, if it is placed in terms of necessity, then well and good. My saying that Allaah j has made a place of responsibilities, these responsibilities are such that they are related to the commands of Allaah. They are based on the relationship with Allaah j. These are the responsibilities whose abode Allaah has made the world and he has given a chance to the servants. This is part of the first lesson.

The first lesson taught to Adam _ when he was sent to the earth that now Adam is to be sent to the world, so what is the objective of sending him down? What will be the condition be in the world? Two things are explained regarding this. One is that he was told that Adam _ and his children will live on earth for a specific time, i.e. he will live his entire life on earth. The world is a place of living for him. An abode. The world is an abode for you and your children, where you will live until a specific time. In terms of individuals until their death. And in collective terms, until Qiyaamah. This is the meaning of the earth being an abode that the world is our place of staying until Qiyaamah. When people live, they will live on earth, when they die, they will die on earth, and We have made provision for you in this very earth. When you spread on earth, then your provision of sustenance will also be there.

THE WORLDLY MEANS ARE LINKED TO LIVELIHOOD

So, whatever means there are in the world, they are not the objective, but they are related to provision. There is this

guidance that whatever means there are on earth, they are related to provision, they are not the objective. It can never be that a person will be successful through these means. Success and objective has no link to them, they are related to provision. However many means there are, they can be of a high standard, of a low standard, farming, trading, government, wealth, big and small, less or more, they are only linked to provision. Through this provision, they live. They stay here. **They will attain benefit; success has no link with these means.**

MEANS OF THE WORLD ARE A DECEPTION

Therefore, on account of this provision and goods, the servants of Allaah are of two types. One type will be those who will be deceived by them and one type will be those who will acquire success in these means. In fulfilling the command, there are two types, one are those who will be deceived, those who were deceived by the means of the world. Their conviction has been spoilt, their deeds have been spoilt, their enthusiasm and intentions are spoilt and they took benefit from the means and they understood their success to be in benefitting from these means. These types are those people who have been deceived. They will be more, those who have been deceived by the provision and goods of the world. Or, they will understand that this is for us to live. This will pass itself; we will also pass. Our needs will be fulfilled through them. In fact, they spoil

conviction, they spoil deeds, it spoils enthusiasm, and it kills rights, whose rights?

The rights of Allaah and then the rights of the servants. It also spoils one's own right. When this person becomes one who takes the rights of others, then there will be no success in these means. In fact, these means will become provision for hell for him.

THE REASON FOR BEING DECEIVED BY MEANS

My friends, it was explained that these provisions are far off and deception. (وما الحيوة الدنيا إلا متاع الغرور) 'the life of the world is nothing but goods of deception'. Through it, people will be deceived, how? That they will have conviction of their success in it, whereas Allaah has not placed success in it. The Allaah that created these means, He created the goods and provision. He has not placed success in these means, so how can a person attain success through them? Therefore, these types of people are deceived. Allaah j wants to take His servants out of this deception and He has explained these realities.

AS MAN INCREASED, DEENI EDUCATION INCREASED

This was the first lesson that there is no increase/development through these means. As man progressed, he was taught these lessons from then. Just as a

small child learns his lesson, they grow and learn. Then, when they are older, their education is something else. As man studied, there was also increase in his education because the world progresses in terms of its means, so Deen also progresses, to the extent that today, in the last era that has come, the world has progressed more, **so Deen is also at the final stage** - which is guarantee of success. In every condition, there will be no change to it. The final book has come and it is a book powerful in its call, it is a book powerful in its teachings because man has progressed, so through these signs or through the book, Allaah j creates the means of progress for people. In terms of civilization and in terms of Deen, Allaah j has also sent the last thing. He sent Hadhrat Muhammad and the great book. **However, the basis of the lesson is the same that the success that people acquire, they will get it through the path of the commands of Allaah, there is no other path of success.**

GLAD TIDINGS TO THE SERVANTS FROM ALLAAH

Therefore, friends, we have to make effort. We have to make that effort through which there will be an increase in this conviction. The word of Allaah is resolute in its place, but together with this, Allaah j has given us an effort so that through this effort, conviction can be created in us. And such conviction should be created that we are not attached to other things and we are not deceived. We should not be pushed down or deceived. In our Deen, there are also the teachings of commands, there is also a life that

must be lived according to commands; there is also the effort of commands. Allaah has given His promise that if this comes about, then We are with you.

This is the final thing that We are with you.

Allaah has said that we should be with His being, Allaah loves that, ‘O Allaah, You are the Apparent, there is nothing above you’, that You are overpowering, You are not overpowered.

So, upon His Deen, Allaah has given the last glad tiding that I am with Deen, and I am with those who are on Deen. Whatever qualities of Deen are created in a person, he will get so much being with the Being of Allaah. **The company of Allaah will come upon the quality of Imaan, the company of Allaah will come upon Taqwa; the company of Allaah will come upon having the quality of commands (ahkaam).**

THE SYSTEM OF ALLAAH

Whatever qualities increase in a person on account of his effort, proportionately he will acquire being with Allaah (ma’iyyat) and he will gain Allaah. Then, this quality, on account of his practical life, it will make him successful in the world. This is the system of Allaah and Allaah j has made this system from the beginning. So, in terms of the commands of Allaah, success is given to servants. Brother, when this is so resolute that Allaah j will be with us, then why are people deceived?

THE BENEFIT OF THE WORLD IS IN FRONT AND THAT OF DEEN IS HIDDEN

My friends, there is one thing to understand here that Allaah j has kept the benefit of Deen hidden and he has placed the benefit of things in front (visible). Just as this is a place of living/passing, in the same way, these things have been made a place of test. Whatever is in the world, big or small, its benefit is in front, and whatever laws of Deen there are, whatever practices of Deen there are, their benefit will come later. Coming here, the ship of a person comes into a whirlpool. Deen is lost and the world hangs him because its benefit is before him and he is told properly of its benefit, that he will get a specific benefit in front.

AN EXAMPLE OF BENEFIT OF THE WORLD

Fir'awn sent his magicians that they should face Musa _ and they should defeat Musa _ in front of him. They said, "If we do this, then what will we get?" Now, see, he tells them of the benefit. The benefit of doing something in opposition to Musa _. He said, "You are asking what benefit will you get? However many you are, they will all be close to me."

(أإن لنا لأجرا ان كنا نحن الغالبين . قال نعم وإنكم لمن المقربين) What do you see? If you win in this plain, then you will be close to me; you will be my special servant, the first to come by my throne and the last to leave from me. The benefit was told to them, that this is for you; you will attain a great status.

THE EXAMPLE OF THOSE ON BAATIL (FALSEHOOD)

The benefit of Baatil is in front (now) and the benefit of the truth will come later. There is one system with Allaah, whatever benefit Allaah has kept hidden, it does not come out and whatever is the benefit of Baatil, it will come forth. Just as the bird pecks at the seed and it does not see the trap, the fish is given bread and he does not see the hook, in the same way, this person sees the benefit of Baatil and he does not know its destruction that after this Baatil, there is my destruction, there is my failure. It is decided from Allaah that upon Baatil, We shall make them failures, there will be benefit for a while but in terms of the end, there is destruction.

THE DA'WAH OF EVERY NABI

However, my friends, in order to know this end result and consequence, it is necessary to have conviction in the unseen. When a person will have conviction in the unseen, then it will be such for the person of Imaan, that as though with the gaze of his conviction he will see this destruction with his eyes before him. Therefore, every Nabi gave the

Da'wah of creating a relationship with Allaah, of Imaan and to make one's conviction firm. They gave the text of this call (لا اله الا الله) that have conviction that Allaah is One and have conviction that from others, nothing happens. Allaah creates conditions, Allaah creates means, Allaah creates effect and the result Allaah also creates. Who can bring the result? The result is also brought by Allaah (هو الأول والآخر) He is the first and He is the last.

SUCCESS AND FAILURE WILL BE MADE APPARENT UPON DEATH

The reason for being deceived is that the benefit of the truth and the success of the truth, the benefit of the truth, Allaah has kept it hidden. The benefit of Baatil is witnessed (apparent); it is in front. Whoever does not have this light, he will be caught in the trap of Baatil, and he will take his life onto Baatil. Therefore, in terms of the consequence of his life, he will be made a failure because Allaah has kept temporary success in it and success comes **at the end of the action, not in the middle.** As long as the factory of his deeds carries on; he will never be a failure.

When the circle of his deeds will end, now he will see failure. 'When the son of Adam passes away, his deeds come to an end.' Once his deeds come to an end, the result of success or failure comes before him. The place of being deceived is that there is benefit before us and the benefit of the truth is hidden.

That is why a person fears treading the path of truth, he becomes worried because he has not seen the benefit

before him and barriers come before him, the burden comes before him, so he fears.

AN EXAMPLE OF HELP TO THOSE WHO REMAIN ON THE TRUTH

The magicians of Fir'awn did not fear and Musa _ was fearful. (واوجس في نفسه خيفة موسى) Musa _ went with the truth, he saw that there are so many magicians here, they have made so many snakes, he had fear, for he was a human, a man, fear comes, even if he was a Nabi, he fears, so he feared. (واوجس في نفسه خيفة موسى) The Qur'aan says that Musa _ had fear in his heart. Allaah j said to Musa _ in order to open this benefit of the truth

(قلنا لا تخف), "Musa, do not fear." There is nothing to fear. (إنك انت الاعلى) 'We shall elevate you.' "Your talk will be brought above. Allaah j is supporting the truth although fear comes over the truthful and the truthful are harmed. It happens in the world that he is harmed, he feared, **so fearing and being harmed is exactly what Nubuwwah is.**

Our teacher used to say that Nubuwwah can be oppressed; it can never be the oppressor. The Bani Israa'eel killed the Ambiyaa'; this happens, this is the work of the Ambiyaa', it is success. There is harm, the initial form is that of harm and the end result is success.

THE ADVICE OF MAULANA YUSUF ↦

Maulana Muhammad Yusuf Saheb ↦ used to say that the truth begins with difficulty and the end result is success. Whenever you take the truth into your heart, and you will take it with your hands and move, you will get up with responsibility, then you will face difficulties, there will be harm, there will be fear of harm, this is decided and possible.

THERE IS NO HARM IN DOING THE WORK OF ALLAAH

So Musa _ had fear, what a powerful Messenger, an immensely pious person, and he is fearful that I have to reply to this gathering. This is an entire gathering of magicians; Allaah j said that there is nothing to fear. Whatever you have is the truth and Our help is with the truth. Fear coming is not against his standing. He is human. He will fear. He is human, he will fall ill. Therefore, do not think that why have we been harmed, when we are doing the work of Allaah. Whatever harm is **experienced when doing the work of Allaah, is not harm. It is sacrifice.** This lesson has been taught that on account of doing the work of Allaah whatever harms are experienced, it is not harm.

Harm refers to that a person does not return with benefit. However, how can that thing be harm if he returns with benefit? So it is sacrifice. Therefore, in the path of truth,

whatever harm there is, it is not harm although people call it harm, or the word ‘harm’ comes onto our tongues. That harm was in order to return with great recompense. If there is a small amount of harm, then a great recompense will be given because Allaah j is aware of those conditions that what conditions came upon the person on account of doing the work. So We know that they were caused harm in My path.

(واوذوا في سبيلي وقاتلوا وقتلو لأكفرن عنهم سيئاتهم) Great conditions come upon them in My path, they are given difficulty, conditions of hitting and killing came over them. So He says that no problem, We shall let them taste of the recompense.

THE SAHABAH UNDERTOOK DIFFICULTY FOR THE SAKE OF DEEN

My friends, the greatest among the Sahabah was Abu Bakr ↔ **because the sacrifice of Abu Bakr ↔ was greater, so his success will also be more.** Therefore, we should settle this in our hearts and minds that if we experience some harm in the path of Deen, then it is not harm. It is a means of the work progressing and a means of the progress of those doing the work. Hadhratji Maulana Yusuf Saheb ↦ wrote Hayatus Sahabah. The sequence of this book is that how involved Rasulullaah and the Sahabah were to Da’wah and the effort of Deen, how much attention they paid to it. This is in the first chapter that how they were linked to this work and their love for it. The second chapter discusses tolerating difficulty, as though, the amount of affection

they have to the work, the amount of love, so how much difficulty did they undergo for this work. Then, the difficulties were explained, that they tolerated them.

They had a great link and love to calling to the Deen of Allaah and what was happening before them? Difficulties came before them, trouble came before them, things they disliked came before them, so these were explained, that these difficulties came upon them, no food, no drink, no clothing, it was hot, it was cold, there were no conveyances, there was opposition, there was enmity, there was sickness, so, was their Da’wah a failure through these sicknesses and conditions?

An example is given that there was an increase in illness, illness came and it progressed.

THE INCIDENT OF A SAHABI

Hadhrat Imraan bin Haseen is a Sahabi, he was ill. He had an illness of piles and it was so severe that it ruined him. Such a severe sickness that it weakened him. It is written in the books that during this illness, then angels come to visit the person. The relatives of a person visit him, friends visit, those who are associated to the person come to visit and enquire, and here, who comes? Angels would come, saying that, come, Imraan bin Haseen is ill. Let us find out. So this sickness is such that it gives **such great honour.** He would ask Rasulullaah during his illness that how should he perform Salaah while ill. I am ill, I am enquiring about the rulings of Salaah, in Da’wah there is Ilm and Dhikr, what is it?

That without Ilm and Dhikr, Deen is uneducated, so he would ask the rulings from Rasulullaah that how should I perform Salaah? Rasulullaah would explain that perform Salaah in this way. On account of his blessings, many rulings have reached the ummah. Until today, they are taught that Hadhrat Imraan bin Haseen asked. This was the reply that came from Rasulullaah that perform Salaah in this way.

CONDITIONS WILL COME WHEN DOING THE WORK OF DEEN

My friends; the benefit of Deen is hidden and its harm is before a person. Therefore, Da’wah of conviction in the unseen is given. The effort of conviction in the unseen is made. So I am saying that through Da’wah, the relationship and love with Rasulullaah is explained, that of his companions, and as a result of love, in doing this work, what conditions are faced. Such severe conditions came before them that the entire Arabia became their enemies. People would say that if they began this work, then the entire Arabia will have enmity and you will be the target of the quiver and spears of the entire Arabia. This was said to the Ansaar by Hadhrat Abbaas bin Abdul Muttalib . When the Ansaar of Madinah got ready to help Rasulullaah that we shall bring the Bani and we shall support him and do work, then Abbaas bin Abdul Muttalib , who was senior, he was a leader and the uncle of Rasulullaah too.

He consoled Rasulullaah . He said to the Ansaar that watch out, you are taking him. If you can fulfil his right,

then take him. If not, then he is our nephew. Leave our person with us; otherwise the entire Arabia will make you the target of their arrows. They will have arrows and you will be the target. ‘The Arabs will fire at you from one quiver’.

These conditions will come upon you. Speak, what is your intention? They said, “We are ready, whatever will happen is bound to happen. We are prepared for it but we shall support, we shall help, we shall work.” So, the world is deception because its benefit is in front and its harm is hidden and **the ‘harm’ (trials in) of Deen is in front while its benefit is hidden.**

By making effort on Deen, conviction will settle within

My friends, that is why you should make effort and strive to bring the conviction within that this is the truth, that our talk is the truth and whatever has been promised is also true. Conviction that it is the truth from Allaah, Deen is the truth, this is definite and the promise and decision of Allaah upon Deen, that is also the truth. When there will be effort, then the conviction will settle within. **Every** effort brings its conviction within, like the effort of **wealth creates the conviction of wealth, the effort of the land creates conviction of the land,** i.e. the heart of a person attains contentment, the people of the world get contentment from the things of the world, and the person who adheres to commands, through the commands he gets contentment. He made effort on the command and by making effort on the command he got contentment that we have fulfilled the command of Allaah; Allaah is with us.

BY SACRIFICING DESIRES LIGHT IS CREATED

My friends, therefore, strive in this effort and this effort is that contrary to his carnal self, a person comes onto the commands of Allaah because the barrier of this effort is the desires of a person. The carnal self of a person is linked to matter, that is why the self of a person goes to everything of matter and is attached to it. **The demand of Deen is that contrary to the desires of a person's self, he fulfils the command of Allaah.** When this command of Allaah will be fulfilled by going against the desires of the self, then whatever desires the soul has, and whatever desires the carnal self has, however many are sacrificed, proportionately light will be created within. Allaah has created desires for this reason. Why have the desires of the world been created? They have been created in order to make light. Look, a person burns fuel, so the fire is lit and the water is heated. Similarly, the geyser has been made. When it is put on, you get hot water. Therefore, Allaah has created desires so sacrifice them. It is not a matter of sacrificing ones needs. Whatever desires a person has, they must be sacrificed. A person is forced by need. Therefore, it is not a matter of sacrificing needs. It is a matter of sacrificing desires, whatever desires are sacrificed in terms of the command, those desires will become a light within.

Desires of the world are like the example of a garden
Your Hammaam[1] of Taqwa will light it

[1] This refers to a public bathroom where hot water was made available.

The pious have explained that Allaah has not created the desires without benefit. **When these desires will be sacrificed, then the bathroom of Taqwa will be heated.**

THERE IS NO STRAITENED CONDITION IN DEEN

When a person will sacrifice his desires, he will become Muttaqi. So, a Muttaqi is he who sacrifices his desires, he does not sacrifice his needs. Needs are created and they are fulfilled. A Nabi also feels hunger, does a Nabi feel hunger or not? Yes, he does feel hunger and, does he eat food or not? Yes, he does eat. So, eating and earning are not desires. (This will be when they are kept in balance). **However, generally, there is no balance kept in needs.** Therefore, desires have entered it. That is why the Shari'ah comes. Once the Shari'ah comes, and the Shari'ah says that until a specific point it is correct, going ahead of this is not permissible.

Like a doctor will explain principles that to eat until a specific point is fine, more than that will be harmful for the health. Deen comes in a similar way. Shari'ah comes so that the difference could be explained to the people, otherwise people will exaggerate, or they will trample over their needs. When needs are trampled, then straitened conditions will come about in Deen and Allaah has not created any straitened condition in Deen.

(وما جعل عليكم في الدين من حرج) that Allaah has not created any straitened condition in Deen. Therefore, to fulfil a need has not been prohibited, the method of fulfilling one's need has been shown. Therefore, we should not exaggerate, and not

do anything straitened. The meaning of exaggeration is to go ahead in Deen. If a person exaggerates, then this will not become Deen, he has gone ahead. That is why the Nabi was sent, so that no one goes ahead and he also does not remain behind, he is not lazy and he does not exaggerate as well.

THE ADVICE OF MAULANA YUSUF ↦

Maulana Muhammad Yusuf Saheb ↦ used to say that it is the responsibility of the Nabi, that he should explain the deeds/actions. He should explain the intention of deeds, the sequence of deeds, how good the deeds should be done. What is refutation of deeds? For what does a person do actions? What is his intention? How should a person do an action?

And what is the method of completing that deed. The Nabi will also explain so that his (the people's) action can become Deen. If not, they will go beyond or they will remain behind. So; intention, action, sequence, these should all be taken from there so that the difference is known that this is a need and this is a desire, this is a need, this is a desire.

THE TWO EFFECTS OF SINCERITY

So, my friends, the nature of what we are saying is that effort is made in this line that people sacrifice their desires and they fulfil the command of Allaah. When a person will sacrifice his desires and he fulfils the command of Allaah, Allaah will create the light of guidance and Taqwa within

him. Therefore, a person makes effort and he comes out of his carnal self and his desires and he becomes a sincere servant of Allaah. A sincere servant who has conviction in the commands (of Allaah) and he works to please Allaah and he has conviction of acquiring the success from Allaah, that he will take the success from Allaah, and he will work for Allaah and he will work correctly. When sincere ones are created, then the fitnah of the world will be lowered.

Then there will be no fitnah. Sincere people will stand up and whoever stands up, sincerity will come into them. So, the effect of sincerity is that on one side, his relation with Allaah will be corrected (on account of his sincerity), that he does not want anything but Allaah.

The second effect of sincerity is that because he does not want anything, that is why on account of such people, the fitnah of the world will be pushed down because however many fitnahs arise in the world, they are the parents of this fitnah.

THE PARENTS OF FITNAH

The parents of fitnah are ones personal agendas. If this is absent, then there are no parents. Fitnahs arise for one's personal motives. One motive is to become great. Yes, it is the greatest motive that a person makes his standing that accept my status. Through this motive, many great fitnahs arise and these fitnahs shave off Deen. As is explained in the Hadith that these fitnahs shave off and clean up the work of Deen just as a razor shaves off and cleans away hair. Yes, when the effort comes onto the correct direction,

then a relationship with Allaah is created. Therefore, those who strive, their work is done through the power of Allaah. There is munificence of guidance from Allaah and Allaah does his work through His power and whatever fitnah arises, they will be pushed down because they do not want anything.

THOSE WHO MAKE EFFORT WILL HAVE TO LEARN THE METHOD

My friends, from among the necessary things of Da'wah is that whoever stands up for Da'wah, whoever is prepared for the effort of Deen, **he will have conviction in success being in following the commands (of Allaah) and he will become a person who fulfils these commands.** There is no other path for him. However, in giving sacrifice, this path will have to be adopted. The real thing will have to be seen, that which Rasulullaah brought. In what way did Rasulullaah and the companions of Rasulullaah do this work? That beautiful form is before us. The statements of the Sahabah and their footsteps is something that clearly explains the life of Rasulullaah , that who was Rasulullaah ? What was his call? What were his teachings? What was his social living? What were his social dealings? What was his living and his character? If anything explains these things clearly, it is the statements of the Sahabah . Therefore, efforts will have to be made in the light of these statements. This is because Allaah j was pleased with these statements. Through effort in their footsteps, Allaah j will be pleased. Therefore, their footsteps have to be seen, the qualities of the Sahabah , so

that whatever responsibilities are commanded by Allaah, this path will let us progress by fulfilling them.

THE QUALITIES OF THE SAHABAH THAT SHOULD BE IN A DAA’EE

‘They are the companions of Muhammad .’ What were their specialties? It is said that in terms of their Deen, the companions of Muhammad were very pure, this is a matter of the world, and how will those be who make effort? They will also be pure. Therefore there is no place for incorrect conviction by us. There is also no place for incorrect thoughts. Moreover, there is no place for any personal motives. What were they pure from? From incorrect conviction, from incorrect works, from incorrect and evil thoughts, the way of those who do this work is shown that upon what nature did the companions of Muhammad do this work? They did it with pure hearts, Allaah is pure, His Deen is pure, so, on account of placing this Deen within them; their hearts are pure.

WHO IS SUCCESSFUL IN THE AAKHIRAH?

So, this first form was explained that whoever took up these responsibilities, Allaah j granted them success and He changed their conditions in the world. How did conditions change? There was ignorance in Deen; that ignorance came out through religiousness. There was enmity, it came out through brotherhood. It can only be Deen that will change the conditions of the world. How

can conditions and the intention of a person ever change through Baatil? Deen will change the conditions of the world on condition that he brings Deen through this path.

Therefore, the nature of doing the work that how were the companions of Rasulullaah ? They were extremely pure at heart. My friends, this is a great lesson. We explain in terms of being those doing the work. (May Allaah j purify our hearts. Aameen), **that their hearts were clean, of what? From incorrect conviction, from incorrect thoughts, from wrong works and their hearts were purified of the love of the world.**

In the Aakhirah, only he will be successful whose heart is pure. 'Except he whom Allaah grants a pure heart.' On the day of Qiyaamah, no children and wealth will benefit, except that he who comes before Allaah with his heart clean and pure, then he will benefit. He will get protection in the Aakhirah because his heart is pure, he does not have any motives.

THE INTENTIONS OF THE SAHABAH AND PLEDGING TO RASULULLAAH

When the Sahabah took the work and went to the various countries, then the people of those countries understood that they have come to our wealthy country in order to become wealthy (like how people go to wealthy countries in order to earn) and they had the demand of Deen. They clarified in their Da'wah that we have not come to become wealthy in your country, that we would create means of

eating and earning and become wealthy, become prosperous.

This is not our objective, but they clearly explained in their Da'wah that our intention and our resolution is the Aakhirah. Our resolution and intention is not the world that they have a world, your world, we have come to make our world in it. It is not such. Whatever is in the world, Allaah has preordained it, and it will come. We should not spoil our actions on account of it. We should not spoil our intentions. Also, we should not spoil our nature. Our resolution is the Aakhirah.

So, the nature upon which the Sahabah did the work, the first thing in it is the cleanliness of the heart. A clean heart; from what? Our hearts should be pure from everything, it should only be that our hearts are pure, **but the Sahabah pledged to be well-wishers for everyone.** They placed their hands in the hands of Rasulullaah and pledged this. They testified that we shall listen and we shall accept and we shall desire good for every Muslim, that good should be for him, good should be for him, yes, then only will the nature of the Sahabah be created.

TEACHING A SAHABI

There was a Sahabi Sahl bin Hunayf . It is written about him in a Seerah work that he would always inform people of this. Whenever he was told that one person did this, and he did that, he would say, 'Accuse yourselves; do not accuse others.' As though it was not their error, it was my error. This is the sign of being a donkey in the world, it is

very easy to pick out the faults of others, and this happens in the world that others are classified as sinners. All the laws have been made in order to classify others as sinners and they should catch them. That is why the law was not made half, a person who has a clean heart will say, 'Accuse your own self. Do not accuse others.' It is possible that your view is incorrect and his view is correct. Your view can be incorrect and his talk could be correct. **Allaah has given two eyes. See with both eyes, He has given two ears, hear with both ears. See this and see that too.** 'Be just, being just is closer to Taqwa.' **So the meaning of justice is that you see both sides.** See the person lecturing and see others too. It should not be that it is my error and he is also evil. Who will do this? The one who will do this is he in whose heart there are problems.

THROUGH ADVICE, UNITY AND LOVE WILL BE CREATED

My friends, the first effect of the effort of the Sahabah and their sacrifice and their striving was that it left them with clean hearts. Through this, unity will be created. The greatest effect of advice is unity. Love has been established from Allaah among them, so advice will create unity. 'You became brothers through His bounty'. What were they doing before Islaam? Now Islaam came and now Nubuwwah came, then they were prepared for brotherhood from Nubuwwah by believing. Then, the first effect that was established, it is that they became brothers in Deen, then they became one. Unity. **This is because without unity, the work of Nubuwwah cannot move on.**
Allaah is the greatest. This is something strange.

Example of the brotherhood of the Ansaar of Madinah

When the Ansaar of Madinah pledged allegiance at the hands of Rasulullaah and they accepted Islaam; they met him in Mina, they did not recognize him. These Ansaar heard that before Islaam, from the Jews, that the Nabi of the last era will appear from the Haram and his time of coming is close. This was because the Jews were their neighbours. They heard of this. They would meet them day and night; they would trade with them. Now he has come to Mina, so they heard about him. They met him. He gave the Da'wah to them and they accepted and believed.

When Imaan comes, then the demands of Imaan come. Deen comes and the demands of Deen come. Like with trade, the demands of trade come. A job comes, so the demand of the job comes. There is a farm, so there are demands of the farm. Similarly, when Deen comes, there are demands of Deen. The stamp of 'you became brothers through His bounty' was placed, that through the effort of the Deen of Allaah and through the bounty of the Deen of Allaah, you became brothers. This was liked that they became brothers. Their leadership ended; the farness between their hearts ended.

The narrations state that such brotherhood was created that if Rasulullaah established brotherhood between two people, then their close relationship became such that sometimes one brother did not sleep at night until he saw his brother. The Sahabah would meet each other. They would ask about each other. When this will be in you, goodness will remain in you. This is the exegesis of 'their hearts were clean'. That how were they? In terms of heart,

they were pure. Read Hayatus Sahabah, that the responsibility that Allaah gave, what was their nature in fulfilling it? Their nature, it was linked to the hearts and to deeds. Their nature was not simply actions, so how was their deeds? Do it from the effort of the Masjid, for if the Masjid is pure, the heart will also be pure, how are the brothers of the Masjid? Those who come and go from the Masjid, their bodies are pure, their feet are pure and their hearts are pure.

REFORMATION OF THOSE WHO KNOW THEIR SHORTCOMINGS IS EASY

The Sahabah □ would take their companions and work according to a specific pattern. Through the munificence of the company of Rasulullaah □, they found that if there was a shortcoming, and then it is mine, not your shortcoming, my shortcoming. He who understands his error, his reformation will be easy. **He who understands the errors of others, he will not be reformed.** The statement of Sahl bin Hunayf ؓ ‘Accuse yourself’, look at yourself without accusing others. What is the reply regarding others? Have good thoughts about others just as good thoughts are kept regarding Allaah.

THE MUSLIMS ARE LINKED TO ALLAAH J

Rasulullaah commanded the Muslims that they should have good thoughts about Allaah j. Our relation is with Allaah. The religion is also linked to Allaah. Worship is also linked to Allaah. Nurturing is also linked to Allaah. Power is also linked to Allaah. All these links of ours are with whom? With one Allaah. There is another link, i.e. the link of forgiveness is also with Allaah. Allaah forgives. ‘Indeed no one forgives sins but He’. In every Salaah we say, ‘O Allaah, no one forgives sins, only You forgive.’ We recite Du’aa’ in Qaa’idah. So, the Muslims are linked to Allaah. He has commanded that in their Da’wah the Muslims should have conviction in Allaah and they should have good thoughts of Allaah.

THE ADVICE OF MAULANA ILYAAS↦

Maulana Ilyaas ↦ used to say that he who does the work of the Deen of Allaah and he does not have conviction of being helped, he is a disbeliever (dis-obedient). He who does the work of Allaah, He will help him; Allaah will take the work forward. However, there should be conviction first and one should have good thoughts of Allaah because it is the Sunnah of Allaah that the thoughts a person have; He will deal with the person in that way. This has been taught to the Muslims.

THE ADVICE OF JAABIR BIN ABDULLAAH ↔

Jaabir bin Abdullaah used to say that three days before the demise of Rasulullaah , he gave me the advice, "Look, Jaabir bin Abdullaah. Your death should be in the condition that you should have good thoughts of Allaah, die having good thoughts of Allaah, and live with good thoughts."

SHAYTAAN IS MADE HOPELESS IN THIS WORK

It is also necessary to have good thoughts about Allaah in this work because in this work conditions come. Conditions of harm, of difficulty, different conditions come. It is a great work; the recompense will be great. Therefore, there will be great effort in order to achieve this. Shaytaan makes the servants think badly of Allaah so that they become hopeless, they become hopeless that we are doing the work of Allaah, we are on Deen, so why are we not helped?

This lesson is taught so that the path of the person is messed up, the method of the work, the method of the effort, in order to spoil it, he makes the servant think evil about Allaah that you are doing work and you are not being helped. What is the benefit? You worry is not being removed, what is the benefit? For how many days are you doing it, has anything happened? Nothing happened, why has nothing happened? Now leave it, he teaches this.

THE ADVICE OF MAULANA ILYAAS

Maulana Ilyaas ↦used to say that just as Shaytaan places enjoyment in sin, and in this he takes people far from Allaah, **in the same way he places a person in hopelessness, and takes him far from Allaah.** This is a work of effort my friends. Have good thoughts regarding Allaah. This is a major point in terms of respect and at heart that the Sahabah did this work with pure hearts. All things will be created from this purity. The matter with Allaah is decided upon our thoughts, therefore have good thoughts about Allaah.

GLAD TIDINGS THROUGH THE HADITH

The Hadith states, "Give glad tidings, and remain hopeful of such conditions that will please you." Why are you grieved? Why are you floored? This is a matter of conviction; Allaah will bring such conditions that will please you. Allaah is very powerful. In order to benefit from the power of Allaah with certainty, take the work of Nubuwwah. The path from which a person can benefit from the power of Allaah with certainty is the work of Nubuwwah. This work is not a few deeds. There are a few actions in it, in it lies our nurturing, our social living is in it, everything. There is a need to understand with deep insight. These things are a pleasure for the world. They will be in all conditions and they should be. **Therefore, have good thoughts regarding Allaah and the work should be done.** The Being that does is Allaah. This is our conviction that Allaah will do.

The second thing is that just as we should have good thoughts, in the same way we should also have good thoughts about the servants (human beings). This is a command of Islaam regarding social living. When a person will act according to the way of Deen, this is called Islaamic social living. So, what way of remaining upon Deen has been shown? What actions have been taught to stay on Deen? One action is that we should have good thoughts about each other.

THE ADVICE OF MAULANA ILYAAS ↦

It is written in the advises of Maulana Ilyaas ↦ and it has been published as well, **that having good thoughts about Muslims is a means of opening the river of the bounties of Allaah.** With these words. Through this, the door of the bounties of Allaah will be opened. The great power is within that the work should be done with good thoughts, do the work with good thoughts.

So, a person did the work with good thoughts. This was the first quality of the Sahabah that was taught that they were people pure in terms of heart, their thoughts were pure, their conviction was pure, their intentions were pure, their deeds were pure, their status is pure, and everything of theirs is pure. They were such people. If they made an error, they would accept and say yes, it is my error. If an error came from someone else, then the highest stage is that they forgave so that Allaah can also forgive you. When you will forgive, then you will be forgiven. That is also what Allaah wants. Not from me or from anyone else, you forgive; Allaah will forgive you.

AN INCIDENT OF FORGIVING THE SHORTCOMINGS OF OTHERS

Hadhrat Abu Bakr had a relative. His name was Mistah, a Sahabi. He made a great error. Hadhrat Abu Bakr used to grant him favours before because he was poor. He would run to do favours for him; he was a relative. Now he made an error, a major error. It was that the accusations that came onto Hadhrat Ayesha, he was also part of it. So Hadhrat Abu Bakr became very angry that he is my relative, despite doing favours upon you, you have levelled accusations and he decided that he will not give Mistah anything in future. He would give because he was family; this was a matter of social living.

My friends, this Da’wah of ours will correct social living. As long as social living will not be established, we will not have the correct knowledge of things. So Hadhrat Abu Bakr cut him off, that he will not give him anything in future. He was part of levelling the accusation upon Hadhrat Ayesha; he accused Hadhrat Ayesha. He decided not to give him anything. Now understand, what guidance came from Allaah for Hadhrat Abu Bakr when he decided and he scolded that he will not give anything in future.

The decision and the verses came from Allaah that ‘those who are virtuous and they have noble lineage, they should never take this type of oath that they will not give them, but they should give.’ Give Mistah. There was encouragement to continue giving. ‘Do you not like that

Allaah forgives you?' If you want the forgiveness of Allaah, then forgive him and give him. Do not keep anything in your heart regarding him. This guidance came. **So this path is such that through it, Da'wah will go forward. 'You should forgive and overlook.** Do you not like that Allaah forgives you?' if you have hope that Allaah will forgive you, then forgive him and give him.

THE EXAMPLE OF THE DEPUTATION AND NUBUWWAH OF RASULULLAAH

This Da'wah is pure. The heart is pure. In this way you will go from door to door. This is nurturing from Allaah that just as the rainwater purifies, in the same way this will purify. The deputation of Rasulullaah , the Da'wah and Nubuwwah of Rasulullaah , he gave the example that my deputation and my Nubuwwah is like the water that comes from the sky. It is pure and it heals. The water that comes from the sky is beneficial; there is only benefit in it. 'Blessed water'.

The Qur'aan says that this is blessed water; through this blessed water, benefit will open. Means of life will be created. Similarly, the deputation of Rasulullaah , his Nubuwwah, his Da'wah, his teaching, everything of his will become a means of purity. **This effort will also bring purity.** Effort will purify even incorrect convictions, even incorrect deeds, even incorrect enthusiasm, and even incorrect intentions. Therefore, through this effort, ask Allaah that He should also create this within us.

RASULULLAAH FIRST MADE BROTHERHOOD

The first effect of the work of Nubuwwah was that brothers were made. When Nubuwwah came, the brothers were made. **Work cannot be done without making brothers.** Rasulullaah made two people as brothers because the work of Deen was to be done. This one is poor and that one is not. Then both will become brothers. So, brotherhood was made first. A link of being brothers was established. The call was made that become brothers and do work, ‘And be the servants of Allaah as brothers.’ **Two lessons were given. Remain the servants of Allaah and remain brothers.** What a comprehensive lesson this is that the responsible people have to fulfil. Become beloved servants, Allaah is the greatest. The scholars have said that the statements of Rasulullaah are comprehensive.

THE MEANING OF BEING A SERVANT

A servant is he who does not do anything out of his own choice. This is a servant. If His command is ‘eat’, I shall eat. His command is ‘enough’, that will be enough. This is worship. **What is the meaning of worship? With true conviction, to use one’s wealth and life in the correct way.** That is a servant. To use one’s life and wealth in the correct way, this is worship. So a servant is he who fulfils the command with the correct conviction.

Whatever is the prohibition, he stays away from it. Rasulullaah made the servants of Allaah, become exactly like that. So what effects of worship will be made apparent? These effects of worship will be made apparent that in all branches of life, and in every condition of life, obedience is established. This reckoning of life, if obedience has been established, then nothing will be beyond obedience, and such obedience that a person keeps no choice with himself. He does whatever he is commanded.

THE MEANING OF OBEDIENCE

Therefore, when Deen is established through effort, then complete obedience will come into the Ummah. The amount of Islaam will correspond to the amount of obedience. **If there is no obedience, there will be no Islaam because the meaning of Islaam is to be obedient, to follow, to lower one's neck for obedience.** It is studied that Islaam says that lower your neck for obedience that my neck is before you. Nurturing, teaching and effort is for this reason that in one's life, the nature of obedience is created. Once the nature is created of obedience, then understand that the work of the Nabi is being done correctly, once obedience has come, then one's life has come onto the path.

ANOTHER INCIDENT OF OBEDIENCE

Abdullaah bin Mas'ood enters the Masjid. Rasulullaah is on the pulpit and he is saying from the pulpit, "Sit down." He heard this advice of Rasulullaah when he was at the door and he sat down right there at the door. He sat down and he told others to sit too, saying, "Sit, the command has come." There is no need to go ahead. This is such obedience in which there is honour too. **Honour for the command. The life of Islaam is honour. If honour comes out, then life will come out.** He had so much honour for the command that he is entering the door and he does not have courage to go forward. He sat down right there. Rasulullaah saw from the pulpit that he heard and sat down there. So he personally called him that Abdullaah, come forward. This is obedience, being a servant. Leaving no choice for one's self, fulfilling the command of Allaah. If He tells me to earn, I shall earn, if He tells me to eat, I shall eat, and if He tells me to stop, I shall stop. This is obedience.

TREADING THE PATH IS DEEN

My friends, this effort is so that our lives can become lives of obedience. Lives are made that of obedience so that there is one path to tread for ones enthusiasm. And there is one way of practice. Now, a person has enthusiasm, and he is doing out of his enthusiasm. **So, acting on one's enthusiasm is not Deen.** Treading the path is Deen. If there is no path, then one's enthusiasm will not be considered because there is enthusiasm for some things and there is no enthusiasm for others. The basis has not been kept on enthusiasm. The basis has been kept on the paths that look at the path of Muhammad Rasulullaah .

This is the second part of the Kalimah. Just as the first part requests correct conviction, the second part requests for the correct path. **Through the correct conviction, the correct deeds will come, and the correct action is that which corresponds to that of Rasulullaah □, that which comes onto the path of Rasulullaah □.**

Two things clash with the ways of Rasulullaah □

Two things clash with the way of Rasulullaah □. One is that desires clash with the way of Rasulullaah □. It is called the desires of the nafs. The desires of a person force and they clash, they face off. They do not let the life of a person come onto the path. **The force of desire opposes the Sunnah.** There is one enthusiasm that will be pushed down very quickly. If a person follows his desire and leaves the path, there will be no result. **Similarly, if a person treads the way of his enthusiasm** and leaves the path, then also there will be no result. This is the explanation of 'Muhammad Rasulullaah □'.

THE EXAMPLE OF FOLLOWING DESIRES

It is stated in the Hadith that three Sahabah □ came to the spouses of Rasulullaah □ and asked them regarding the worship of Rasulullaah □ at home. They said that this was the condition. The Sahabah □ heard and said in their minds that Rasulullaah □ is the Nabi of Allaah, he is forgiven, there is no reckoning for him and we are dirty, reckoning will be taken from us. Therefore, we shall go forward in our effort. Subsequently, they decided. One said that I shall

never marry. One decided that I shall fast all the time and one did not go home. They decided that brother, we have to live our live, the Aakhirah is very great, we have to acquire success in the Aakhirah and that is why we are making these decisions.

My friends, this is definite that these decisions that they made, they made them based on sincerity. Therefore, the one who said that he will not marry, he will always fast, he will not sleep at night, they will only worship and worship, there can be no agenda or motive behind it. So, it is quite apparent that this was based on sincerity. There was no corrupt motive in their hearts; otherwise they would not have come.

So the scholars have said that there is no doubt in them being sincere. They are sincere. They had no motives. It is said ahead whether these decisions are worthy of acceptance or not. So, it is said that when Rasulullaah returned, then he was informed that they made these decisions that now I shall not marry, I shall only fast, I shall not sleep at night. I shall keep my relation with one Allaah only. So, he has kept a relation with Allaah but how will he have this relation? What is the path? The path is that of Muhammad . The people who made this decision, he spoke to them and said that did you make these decisions? They said, “Yes.” So he said that do you not see me? I also marry, I also fast and I make Iftaar, I sleep and also wake up to worship, so do you not see me? Remember, he who moves away from my path, he will not be successful. So these decisions were not worthy of acceptance. Sleep and stay awake, fast and also make Iftaar and marry as well. This is Deen. Every action of

Rasulullaah is Deen. One action has taken place, complete it and do the next, finish it and do the third, this will not be. However, upon the action of Rasulullaah , the command to do will come.

THE PERFECTION OF IMAAN AND WORSHIP WILL COME THROUGH KNOWLEDGE AND DHIKR

So, there is Imaan in your Da'wah and there is worship in your Da'wah as well. Ilm (knowledge) and Dhikr is there for the perfection and completion of Imaan and worship. That is why Allaah j has given the knowledge of Tauheed. He has given the knowledge of His book, knowledge of the unseen, Jannah, and Jahannam, Qiyaamah and He has given knowledge of reckoning. He has given knowledge of the Ahadith that your incorrect knowledge is of no use. He has given knowledge of worship, knowledge of Salaah, and He has also given knowledge of Nubuwwah. He has given knowledge of the method of Salaah that the Salaah which is performed, it is in order to acquire honour. When a person will perform Salaah in this way, he will get great virtue and reward.

So, the perfection of Imaan and worship that will come, it will come through Ilm and Dhikr. The teachings have been given. In the Da'wah of every Nabi, the methods have been taught. The Da'wah of our Nabi is universal, and universality has a link with every type, with the trader, with the worker, with the landowner, with the rulers, with the poor, with the wealthy and other people as well. Oh,

what is not in the universe? There are all types of people. So, when there are all types of people, then the knowledge of their branch will also be given. The trader is given knowledge that success lies in his trade that you should trade in this way. The landowner is given knowledge that in working the land there is success; so work the land in this way, not contrary. So, the knowledge of every branch is given so that they can worship Allaah in their things.

The second angle of service of Ilm and Dhikr which Rasulullaah □ brought, what is the second angle? The second angle of Ilm and Dhikr is that rights should be fulfilled.

THE ADVICE OF MAULANA ILYAAS ↦

Maulana Ilyaas Saheb ↦ used to say that the world is a place to fulfil rights and the Aakhirah is the place of recompense. So, the knowledge that Rasulullaah □ brought, there are teachings of rights in it too, that recognize the right and fulfil it. Allaah also has rights; servants also have rights. This world is a place of fulfilling rights. Therefore, the moment a person is born into the world, relations are created.

THE DIFFERENCE BETWEEN MAN AND ANIMALS

There is a difference between man and animals. There are no relations among animals, no parents, no in-laws, no neighbours, no hometown, no nation, no rights. But there are all the rights for man and all the relations. The moment man is born, they come into his relations that a son is born from whom, people will say, 'this is our son, this is our grandson, this is our neighbour.'

My friends, the difference between man and animals that the scholars have written, that the moment man is born into the world; relations are created. There are no relations among animals. When man has relations, then he is given the method of living, that how should a person live with others? They are taught this. Therefore, the Ilm and Dhikr that Rasulullaah brought, there are teachings in it of how to fulfil these rights that these are the rights of the people with you.

THE TEACHINGS OF RASULULLAAH ARE A MERCY FOR THE ENTIRE WORLD

The teachings of Rasulullaah are a mercy for the entire world because Muhammad Rasulullaah is mercy, 'We have not sent you but as a mercy to the worlds.' So, when will mercy be established? When their rights are secured. If their rights are not secured, then on account of the rights

not being secure, there will be no mercy shown in their lives, they will fight amongst each other. When Deen ends, then there is fighting. When there is Deen, there will be success.

THE FIRST LESSON OF ADAM _

In the first lesson of Adam _, it was taught that Adam _ will go to earth, there will be enmity, 'some of you will be enemies of others'. This is a part of the verse. Adam _ is going to earth, there will be enmity in between, enmity between whom? Your children will have enmity for each other. Whoever is irreligious, there will be no delay in having enmity for him. No right can remain with irreligiousness. Rasulullaah broke ignorance through his knowledge and he gave this angle in this knowledge, the Da'wah for people to fulfil rights. Just as a person has to go out in the path of Allaah, in the same way there are rights to be fulfilled in it.

THE ADVICE OF MAULANA ILYAAS ↦

Maulana Ilyaas ↦ used to say that together with fulfilling rights, stay in the path of Allaah. Whichever people there are, together with fulfilling their rights, do the work of the path of Deen. Then the work will have life. **Through fulfilling rights, peace comes about.** When Rasulullaah would call to Deen, he would say, "Accept what we say." Then what will happen? "You will remain in peace." Peace will come. The secret of peace coming is that rights will be fulfilled; Islaam will come. When Deen will come, then rights will be fulfilled. People fight for

rights and Islaam prepares a person to fulfil rights. **Do not fight; fulfil his rights.** When a person will become someone who fulfils rights, he will never fight. Fighting will end. Arguments will end. The dirt and filth in the heart will come out. Therefore, the knowledge of Rasulullaah is for fulfilling rights. He explained the right of Allaah, then the rights of the servants. He also explained the rights of a person, that, what are the rights upon you.

THE PERSONAL RIGHT OF HUMAN BEINGS

My friends, the right upon the being of every person is that he should save himself from Jahannam. This right is on him. The right upon my being is that I save myself from Jahannam. Similarly, every desirous person and every believer, this right is upon him. People know their personal rights; they do not know the rights of their own being. I am feeling hot, I am feeling cold, I am feeling thirsty, I am feeling hungry, and these are needs. Needs are felt easily and the right of a person, that he does not know. 'O you who believe, save yourselves and your families from the fire.' There is a command being given that save yourselves from the fire, save your families from the fire. There is no mention of hunger and thirst; there is encouragement to save yourself from the fire. This is a right that a person is saved from the fire. How can this be? Jannah and Jahannam are through the decision of Allaah.

The path of saving ones self from Jahannam is that you teach Deen to them. Teach yourselves Deen, teach Deen to your families and relatives, teach Deen to those linked to

you, then they will be saved from Jahannam. If not, then they will not be saved. This is the work of Nubuwwah. Through the work of Nubuwwah, Deen is taught. Some people teach the world, how to earn and eat. We do not say that this is impermissible, but staying within the boundary, that the earning of a person should be correct, this is the right.

THE TEACHING OF YA'QUB _

Therefore, when the time of the demise of Hadhrat Ya'qub _ came, he asked his sons that I am going, but you tell me, what? (ام كنتم شهداء اذ حضر يعقوب الموت) the Jews are questioned that do you not know that what did your father and grandfather say to his sons at the time of his demise? Ya'qub _ asked his sons at the time of his demise (ما تعبدون من بعدي) "After me, who will you worship?" he is not asking, "What will you eat after me?" just as people worry about food, drink and living quarters, he is not asking like this, that "What will you eat after me?" "What will you wear?" "What will you cover yourselves with?" No, "Who will you worship after me?" "How will your life be?" "Will it be a life of worship or a life empty of worship?" "Tell me." So, it is their right to be brought onto Deen.

THE TEACHING OF HADHRAT LUQMAAN _

Hadhratji ↦ used to say that saving yourself from the fire, saving others from the fire is also a right. Teaching Deen will fulfill it. It is a right that you should teach the

knowledge of Deen. Luqmaan _ is saying to his son, "O my son, establish Salaah." Luqmaan is wise; he is a pious servant of Allaah. He was in the time of Dawud _. He is saying to his son, "Son, establish Salaah. Son, command good. Son, forbid evil." (يبنى اقم الصلوة وامر بالمعروف وانه عن المنكر واصبر على ما اصابك) Whatever conditions come; have patience. This is the divine system. (يبنى لا تشرك بالله) Son, never associate any partner to Allaah. This is fulfilling rights.

MAKE YOURSELF A BELIEVER

The being of every person has this right upon him that he should teach himself Deen. This is the first right. Teach yourself such Imaan that that Imaan will let you establish the command of Allaah and it will save you from that which Allaah has forbidden. This is also a responsibility. This is the right of the being upon the person. **Ahead of this is that he should teach himself such Imaan that will prepare him to sacrifice for the commands of Allaah that I shall sacrifice for the command of Allaah and Allaah will grant me.** Through this, firm belief will be created. 'They are the truthful.' That, those who believed, and then after believing, they progressed. They placed their lives and wealth forward. They are the truthful. So, this is the basis of the truthfulness of Imaan. A person obeys, he sacrifices, this shows the basis of true Imaan. This is the right of a person that he makes himself such a believer. It is the right of his own self first, then those linked to him, then the rights and whatever rights are due to them.

After Imaan, the first right is that of justice and favours

The first link is that whom so ever a person is linked to, he has a right, what right? The right of doing good, the right of Imaan. Tell him about Imaan and deal well with the person. This is the short form of the teaching that after Imaan, deal well. Deal well in the way that Allaah has shown, what is part of this dealing well? That you show justice. ‘Indeed Allaah commands you with justice and doing well.’ **What you like for yourself, like for others. Whatever you dislike for yourself, dislike for others too. This is called justice.** So, after Imaan, display justice and deal well (with others). What is this demand of Muhammad Rasulullaah ? The Da’wah of Hadhrat Muhammad , knowledge of the social living of Rasulullaah . Through this, people will come into Imaan and justice will come into people. **Displaying justice at all times is like making Dhikr at all times.** It is not permissible to be negligent at any time. It is not permissible to oppress, i.e. contrary to justice.

This Da’wah of ours is a great system. This does not only refer to chilla (40 days). We shall do such effort that these things spread so that the teachings of Muhammad Rasulullaah come to the fore. Imaan comes, justice also comes, doing favours also comes, and doing favours is for others. Allaah j loves when good is done, we have been commanded to do good, why have we been commanded to do good? So that in reply to evil, good is done. Someone did evil, so what should be done in reply? In reply, goodness should be done. This is encouragement of Ilm

and Dhikr which comes through Muhammad Rasulullaah .

THE HELP AND BLESSINGS OF ALLAAH IS IN THE WAY OF THE NABI

All the Ambiyaa’ brought knowledge and a way so that whatever command of Allaah that comes through revelation, it is executed. A way has been given in order to execute it. Therefore, in this effort, there is talk of enlivening the way of the Nabi. We have to live our life in the worship of Allaah and in dealing with the creation, we also have to adopt the way of Rasulullaah . **When the way of Rasulullaah will come into existence, then the power of Allaah** j **will be with us.** ‘Indeed We shall help our Rasuls and those who believed in the life of the world and on the day that the witnesses will stand.’

This is the Sunnah of Allaah that once the Sunnah of the Nabi is enlivened, moving about is the Sunnah of the Nabi, travelling and journeying is the Sunnah of the Nabi, spreading Imaan and laws is the Sunnah of the Nabi, and whatever means Allaah has given, to sacrifice it in this path, this is the call of the Nabi. This is the way of the Nabi. **When a Muslim will use his means for Allaah, then Allaah will place blessings in his means.**

It is a law that whatever means Allaah has given a Muslim to live his life, life, wealth, intelligence, understanding, concern, when these will be used in the commands of

Allaah, they will be used to tread the path of the Nabi, then the blessings of the laws, they will come in these means. **If a person will give his life, there will be blessings in his life. If he uses his wealth, there will be blessings in his wealth.** This is cash benefit that Muslims are given blessings; they are also given recompense. The recompense will be after death and the blessings will be in the world as well and at the time of death. Therefore, it comes in the Hadith, 'O Allaah, grant me blessings in death and that which comes after death.' If death was easy, then there were blessings.

AN EXAMPLE OF BLESSING IN THE WORLD

So, Muslims get blessings and they get recompense. Whatever sacrifice is made, it brings blessings in this world. Like the family of Ibraheem _, Allaah j granted blessings. Whoever sacrificed, He gave blessings. His blessings are mentioned specifically, that We granted blessings in the children of Ibraheem. We took out zamzam water for him, We left marks of remembrance - from the side of Allaah.

THE HIGHEST EXAMPLE OF SACRIFICING IN THE PATH OF ALLAAH

We do not call to abandon means; we call to sacrifice means. It is not Sunnah to abandon means. It is Sunnah to sacrifice means. He who sacrifices more, he is nobler. The

noblest among the Sahabah was Hadhrat Abu Bakr because his sacrifices were the most. Allaah j called him ‘Atqaa’. The one greatest in abstinence. What is the standing of the person called the greatest in abstinence by Allaah? Think, when he became the Khalifah, the people of Madinah said that we shall stipulate a wage for you and you do this work. So, he gave sacrifice until he passed away. Before he passed away he said that whatever stipend I took from the Bayt ul Maal, I ate from the stipend of the Bayt ul Maal, eating from there was no sin, but he said that I do not like to go like this before Allaah.

Therefore, I have a particular property. Give it to the Bayt ul Maal because I ate from the Bayt ul Maal for two years, from your wealth, otherwise I would have traded after becoming the Khalifah. The people said that if you do business, then who will look after the Khilafat? He said, “What will happen to me in it? This is my means of living.” They said, “We shall arrange means of living for you.” So, he sacrificed even when passing away. This is how sacrifice came into the path of Rasulullaah . Some people say that Hadhrat Abu Bakr gave everything, Hadhrat Umar gave half. Each one has his ability. There is no force on anyone.

THE BLESSINGS OF ALLAAH ARE TAKEN AWAY WHEN CAUSES/MEANS ARE NOT USED ON THE COMMANDS

My brothers, our principle and our path is that of nurturing that **whoever will use his means on the commands, there will be blessings in his means.** Allaah is the greatest. Allaah j gives the believers blessings and He eases their worldly affairs for them. And when Allaah snatches blessings from the means, then their blessings causes a person to be trapped. Their means become a burden on them. This is because the blessings were taken away. This is written in the books. I am not saying this from my own side. **When a Muslim will use his means incorrectly, extravagance will come into his life, luxury will come into his life, then blessings will be taken away.** Once the blessings are taken away, he will be given means and it will cause him to be trapped and it will become a burden.

THE BLESSINGS OF COMMANDS IS LIKE THAT OF A SHADY TREE

He who took the path of Muhammad with sacrifice, using his means, then through the blessings of the commands he will be given blessing in his means. With every command there is blessing. With every command there is recompense as well. There is blessing in Salaah and there is recompense for Salaah too. There is blessing

in Zakaah and there is recompense in Zakaah too. There is a command to join ties; there are blessings of joining ties as well. Rasulullaah encouraged this □ so that we can sacrifice for the commands with conviction. The command will be enlivened, the command will leave its blessing on the person like that of a shady tree that gives shade. It also gives fruit. So, first this happens, and the fruit is on top. The recompense will be at the time of death, blessings will be in the world, and then through this blessing, all will benefit.

Like everyone benefits from a shady tree, people come, animals come, friends come, enemies come, they get the cool shade. Similarly, it will show the blessings of everything and through the blessings, the work of everyone will be done, just as the Hadith testifies to this that when Deen will be established, then it will be established with its blessings. It has strange blessings. They are not seen. They are unseen, not before the eye, but hidden. Just as the talks of the Kalimah come into existence, the Kalimah will bring its blessings. Rasulullaah □ said that this Kalimah will continuously benefit those who recite it, in difficulty; it will remove worry from those people, on condition that there are no shortcomings in fulfilling its rights. This is the condition.

THIS IS A MESSAGE, A CALL

Therefore, my brother, the one who is changed by conditions and whatever conditions are changed of man, they will change because of the Kalimah. There is no other way. The effort of the Kalimah, when it will come into

existence with its principles, then Allaah j will correct the conditions of the world just as the condition of the world was corrected with the coming of Rasulullaah . Therefore, this effort and this call is not something temporary that brother, four months have gone and 40 days have passed. This is not something temporary. This is a message. A call; for the success of man. Its responsibility is on the entire Ummah. The entire gathering ‘become the servants of Allaah, as brothers.’ In becoming servants, fulfil the command of Allaah. Becoming brothers, tread the path of Muhammad .

HOW SHOULD INDIVIDUAL AND COLLECTIVE LIFE BE?

In the path of Muhammad , one’s Deen is enlivened, that Deen will come into our lives. In the individual life of every person. The Sunnah, a life in accordance to the Shari’ah, and a collective life where we are helped, this is the short lesson. How should the individual life of each person be? Every person, in his individual life should be a person of Sunnah, one who adopts the Shari’ah, the Divine Shari’ah will show itself in their lives in this way like that of a star that has light in it.

The light of Rasulullaah . It is explained that the Sahabah were like stars. Each star has light in it and the light that it moves with, just like man travels in congregation, the stars with its light, in the same way, every person who recites the Kalimah, that his life becomes that of the Kalimah, a life of Sunnah, a life of the Shari’ah, it pulls

him and brings him into conviction that he should move. Through his movement there will be light that is within him. **It will spread just as when the mill takes out what is within. The mill moves and flour falls from every side. In the same way, this Ummah will move with its Deen, then Deen will spread on all sides. Movement is necessary.**

TASHKEEL

My friends, we should make effort such that it should be brought into the world. If our mill does not move, then how can the life of the Shari’ah, the life of Sunnah be made? We are not free that with the group and congregation we are restricted and there is nothing beyond. No, there are restrictions when with the group and there are restrictions when alone too. In order to make one’s individual life, one person should make his life according to that of Rasulullaah and then the collective life, other should join and help. ‘O you who believe, become the helpers of the Deen of Allaah’.

The entire Ummah is commanded to become the helpers of the Deen of Allaah. **Maulana Ilyaas ↦ used to say that make the people the helpers of Allaah, make the people the helpers of Allaah.** Yes, now say who are ready to become the helpers of the Deen of Allaah?

A BELIEVER AND HIS ACTIONS

الحمد لله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور انفسنا ومن سيئات اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادي له ونشهد ان لا اله الا الله وحده لا شريك له ونشهد ان سيدنا محمدا عبده ورسوله صلى الله تعالى عليه وعلى آله وصحبه وبارك وسلم تسليما كثيرا كثيرا

اما بعد ، فأعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم إن الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة ان لا تخافوا ولا تحزنوا وابشروا بالجنة التي كنتم توعدون نحن اوليائكم في الحيوة الدنيا وفي الآخرة ولكم فيها ما تشتهى انفسكم ولكم فيها ما تدعون نزلا من غفور الرحيم ومن احسن قولا ممن دعا الى الله وعمل صالحا وقال إننى من المسلمين . صدق الله العظيم

My elders and respected brothers, it is a great honour for me to have an opportunity to speak to you. When we were in Deoband, then Maulana Ali Miah ↦ came there. His lecture was delivered in the Dar ul hadith hall. Maulana said that it is a great honour to have an opportunity to speak to you, whereas he was someone noble on his own.

May Allaah have great mercy on him. I remembered what he said.

WE HAVE THE ORIGINAL AND IT IS THE TRUTH

Whatever is in the world, whatever efforts, thoughts, viewpoints, all of them are copied. We have the original. This is something to be understood. We have not invented anything, but we have been given. Whatever movements there are, and whatever things there are in the world, whether of matter, or they deal with thought, they are all copied. They will continue to be copied too. Generally, something is made in a country and it is brought here. Then they scream here that there is this type of shoe, this type of building, this type of clothing, this type of car. All this is copied, while we have the original. We have the truth. And that too, it has come from the heavens like rain. **There is nothing mixed in rainwater.** It is original. "The knowledge and guidance that Allaah sent me with, the example of it is like that of rain water."

The knowledge that Allaah has given us, the path shown to us, whatever we have been given, it is original. Therefore, we do not run after things that are fake.

ALLAAH ADDRESSES RASULULLAAH

Our deity is true and our Deen is also true. Therefore, there is no need for us to copy anything. We should

never create an inferiority complex within ourselves under any circumstances. It is forbidden for us to think that we have nothing. Allaah j forbid Rasulullaah from this. 'And never should you lift your eyes towards that which We have granted to the disbelievers for it is just the beauty of the worldly life.'

THE ADVICE OF HADHRAT THANWI ↦

Hadhrat Thanwi ↦ says, 'Beauty of the life of the world', the beauty of everything is not the objective. We should also look at the knowledge of our pious predecessors. Definitely, it is something strange. All the people look at beauty. Beauty is not the objective in reality, but the benefit accruing from it is. **The beauty of clothing is not objective, but the benefit of the clothing is the objective.** The beauty of the woman is not the objective, but the benefit from here is. If she cannot bear children, then she has no real importance, because beauty is not the objective.

It is only for decoration. Allaah j told Rasulullaah not to look at the beauty of this worldly life. It is not the objective. He was given this so that it could be trial. Therefore, Allaah says, 'So that We may test you in it.' **Beauty should not be the objective; that is why people are entrapped.** He who attains the objective has not been trapped. He is successful.

OUR RESPONSIBILITY

My friends, we have the original things, knowledge, Deen, the path, everything we have is the original, nothing is fake; nor are we permitted to invent anything. Therefore, we have been obligated to have conviction in the real thing and to follow it, that we should have conviction in it, take it to be the truth. Then, taking it to be the truth, we should follow it. Our responsibility has been fulfilled that we have taken it to be the truth and we followed it. ‘We heard and we obeyed. The matter is the truth. We heard. The matter is the truth; we followed. These are the words of responsibility that are liked by Allaah. **This is the summary of our talk that whatever truth we get, we shall listen, accept and we shall adhere to it.** Therefore, all this work takes place. We do not have conviction on other things that it will take us to a proper destination, no conviction at all.

EVERYTHING IN THE WORLD HAS TWO SIDES

Our Deen and our knowledge tell us that Allaah has created everything in the world with two sides. There could be benefit, there could be harm, a person can get honour, and a person could get disgraced. There can be success; there can be failure. A person can take medication; there could be benefit, while the opposite could also happen. The benefit and the harm are both possible. No one can say what will happen. Therefore, we do not have conviction in them. Whatever Allaah has given us; it is definite.

The Qur'aan is the book of Allaah that comprises of His decisions. In it, there are all the decisions, this will happen, that will happen, the contrary will not happen. There will be no change in the words. There will be nothing contrary to His promise. This is a book of decisions. Allaah has decided that this will happen. Just as the information was given, it will be the truth. The news of the future is also true. This is taught here. This Qur'aan is taught; this Hadith is taught that it is the truth. This is balanced, i.e. it contains nothing that goes beyond the limit.

AN EXAMPLE OF IMITATING OTHERS

Therefore, there is no need for us to imitate anyone. If this is not created within us, we will imitate others and we will use the methods of others. We will not be with anyone, then how they make their people, we will become, like the people of their group.

At first, when I was studying here, a book was taught, 'Mufeed ut Taalibeen'. It is still taught. It is a small book of literature. We read a story in it that a king had a falcon. The kings of before would hunt. They had great interest in hunting. Therefore, they would breed hunting animals. The king would like them. One day it flew away. It flew and landed on the hut of an old person. The old person saw that there is a bird sitting here. **When a person becomes old, then affection and mercy increases in him. When a person is young; then desires increase.** So, he had affection that this poor bird has come. It has long and big wings and hair. Its nails are also long. Its beak is also

crooked, how does it eat? He caught it and out of his affection, he cut the beak. The beak of the falcon is crooked so that it can eat meat. The beak of the chicken is straight because it eats grain. So he made it straight. Its talons are also long because it is a hunting animal and it catches the prey using the claws. So he thought that the claws are very long, no one cut them, so he cut them.

Then he saw, oh! Its hair is also very long. He trimmed the hair for no one did it until now. So the hair was trimmed. All this was done out of affection so that it would be easy to fulfil its needs. These matters of ease ended all its ability, so its claws were cut off, its beak was cut, its wings were cut, now what will it do? It sat there. The police of the king were searching for it; searching, searching, they reached the old man.

They found it in this condition and took it to the king that this is what happened to it. The king said that its condition should be like this because he who leaves his place, he leaves his work, this is his punishment that now no one will recognize him, that what bird he is.

My brothers, our condition has become the same. The whole world has taught us lessons of our needs, comfort, ease. Now we are of no use. Our outward form is also not recognized that we are Muslim. Now, the hair has been cut and cleared. The objective has changed and it will be of no use for the objective because outer effects have been created. All these outer effects is the affection of the ignorant.

OUR KNOWLEDGE IS BASED ON CONVICTION, NOT ON EXPERIENCE

So, we have the original with us. People would tell Rasulullaah that he has invented. ‘Or they say regarding him (Allaah protect us) that he has invented it from his side’. How did he invent? He cannot. The truth has come to him and we have to have conviction that our matter is the truth. If our conviction in it is weak, then there is fear that we will leave our things. **Therefore, the knowledge that is taught to us, it is knowledge of conviction, not of experience.** Whatever knowledge is taught in the world; it is all based on experience, nothing deals with conviction.

They experience and teach, that the first thing was wrong, now this is correct. First it was like this, now this is correct. So, there is no change in our matter because our matter is correct from before. Therefore, we cannot experience or test it. We have no need. Whatever is the truth, it remains the truth. Whoever has a right, fulfil his right. When a person will fulfil his right, then benefit will be shown. If his right is not fulfilled, no benefit will be shown to him.

STEADFASTNESS IS NECESSARY IN HAVING CONVICTION IN THE TRUTH

So, our matter is the truth. Its right is that conviction should be held of it, such resolute conviction that we are

not affected by anything of the world, no matter what happens. This is something that will not change. When they are things that will not be changed, then we should not hold back. We should remain firm on it. Allaah j commanded His Nabi, ‘So remain steadfast as you were commanded and those who repent with you.’ ‘
Those who repent with you’ means those who believe with you. They should also remain steadfast. Whoever is the Nabi, he should also remain steadfast. This is his right. Our steadfastness on Deen, on knowledge, this is his right. If there is no steadfastness in us, then the matter will be difficult. Therefore, Allaah commands the Nabi with steadfastness that you remain firm because this is the straight path.

Remain on the straight path and our Rabb is also on the straight path. ‘Indeed my Rabb is on the straight path.’

CLARIFICATION OF SHAH ABDUL QAADIR ↦

Shah Abdul Qaadir ↦ has written a Tafseer, ‘Mudih al Qur’aan’. It is written therein that my Rabb is on the straight path. What is the meaning of my Rabb being on the straight path? A student will object, it is necessary for a servant to be on the straight path, what is the meaning of my Rabb being on the straight path? Objections come from students. Shah Saheb ↦ taught a sentence in his Mudih al Qur’aan. This is the talk of Hud _ that my Rabb is on the straight path. Shah Saheb ↦ writes in the marginal note that whatever happens, you will get. His sentences are very

short. Who will get Allaah? He who treads the path of Allaah, he will get Allaah. The objection is sorted out. **'Indeed my Rabb is on the straight path.' He who treads will get, he who treads will get Allaah.** The matter has ended. He who gets Allaah, what else does he want? Nothing.

THE REASON FOR DEVIATION SPREADING

My friends, this Deen of ours is true. Our knowledge is true. Steadfastness on it is required that no change should come about in our intentions and nothing of this world should incline us. If something of the world has inclined us, then our objective has been lost. Then, we cannot serve it. That which inclines us and pulls us; it will take service. Then, we will not be able to serve Deen. Then there will be confusion. This is a great calamity that confusion arises because through confusion there is double deviation. Study the Qur'aan and turn to Allaah and understand from your teachers that the Qur'aan tells the people of the book; 'O people of the book, why do you mix the truth with falsehood and you hide the truth?' this is double deviation that you cannot show the truth because they created confusion. And when something of the world pulled them, confusion was created. That which pulls a person has to be looked after and this too, it has to be shown to the people.

THE DEVIATION OF THE PEOPLE OF THE BOOK

The people of the book were involved in this sickness that the desire for the world was created in them. They wanted the world that, come, we have to create this standing in our environment. So, their standing remained in their environment. Whatever is inside, whatever the heart wants, they will also get it. That is why they took the path of confusion. They confused truth and falsehood and Allaah is Aware.

He caught that vein of theirs that you have created confusion so that the people of the world do not understand anything and the original matter, you sit and hide it. You are not fulfilling your responsibility. 'And you hide the truth while you know.' You know that this is the truth but you have created confusion. Whatever is pulling you; you are serving it. You are greedy for it and the world is placing awe over you. Therefore, you will not remain with it, and you will not be with the true Deen. This is very dangerous that confusion arises between Deen and the world. This is Deen. Nothing can be confused with it. It will remain the truth. If something is mixed with it, it will not remain. Therefore, do not be affected by anything of the world so that nothing should pull us. Therefore, this is taught so that you can remain firm on it and Allaah is the Helper in all conditions because Allaah supports His Deen. He who is a person of Deen, Allaah will support him. It is possible for him to be oppressed, but not possible to be an oppressor.

THE ADVICE OF HADHRAT MADANI ↦

Hadhrat Madani ↦ used to say that Nubuwwah can be oppressed, not an oppressor. Nubuwwah can be oppressed

in this way that people can transgress the limits, but for the Nabi to take the people on the wrong path or to treat people in the wrong way, this can never be. The Nabi can be oppressed and there is no belittling of the Nabi in this. They were threatened, they were oppressed, and the Nabi was oppressed, what was spoiled of them? Nothing was spoiled. The oppressed was spoiled because Allaah is not with the oppressor. The Hadith state that whoever is oppressed and he remains on his stance, Allaah will give him honour. His being oppressed will become a means of his honour. Allaah will elevate him. This is the law of Allaah.

WE HAVE BEEN COMMANDED WITH STEADFASTNESS AND WELL-WISHING

My friends that is why it is necessary for us to remain firm on our talk and on Deen. If not, there will be harm that afflicted the people of the book. There will be confusion. A person will be infirm in his Deen-religion. **One thing is that we have to be steadfast in this work. The second we have been taught is that we should be well-wishers of humanity.** We have been given the teaching of being well-wishers of humanity. No matter what anybody does, we should be well-wishers. 'Deen is well wishing'. This is a famous Hadith. What is Deen? Deen is to desire goodness. Desire the good of everyone. If we do not want good, then our Deen is incomplete. This is part of Nubuwwah. Not in second place.

The second place is one’s motives, not well-wishing. According to us it is that whatever we acquire, we should have well-wishes for everyone. Someone will become a friend, someone will become an enemy, someone will do something, we will wish well for them. This is totally contrary to custom that people are doing wrong, let them do wrong, you do good to them. Then your talk will gain momentum, if not, then your talk will not be given momentum. This is a specific aspect.

THE HABITS OF PEOPLE AND OUR WORK

That is why we shall give of our possession, but not take the possessions of others because we are not those who take, we give. Allaah also gives. We also give. We give out of well-wishing. It is the habit of people that they do not like someone who wishes well. People will personal motives are liked. ‘And I advised you but you did not like the advisors.’ This is the statement of Hadhrat Saalih _. So people will not rely on our well-wishing, never mind, our actions will prove that we desire good. Therefore, we should do our work with this direction that in our Da’wah, in our teaching, in our nurturing, there is well-wishing for people. No person should be looked down upon in our sight.

THE MEANING OF WELL-WISHING

The meaning of well-wishing is that no person should be low in our eyes, but we should bring his abilities

onto the truth. We are not worried about his temporary needs that they should be fulfilled, no, this is customary that his temporary needs should be fulfilled. This is because needs will come again. The end point of our gaze is that we should bring his ability onto the truth and the temporary needs are not our concern. Everyone does that. The people on falsehood are showing needs all the time, that we shall give you bread, we shall give you clothing; we do not say that we shall give you bread and clothing. We want to bring you here so that you come onto the truth. To bring your abilities onto the truth. Then your needs will be made easy from Allaah j. The matter is not that of a temporary need. The matter is that the abilities of people should be brought onto the truth. **This is the original aspect of well-wishing that the ability of a person is brought onto the truth.** If his ability is not brought onto the truth, then there is no one in more problem than him.

THE CONCERN OF RASULULLAAH AND THE THINKING OF THE DISBELIEVERS OF MAKKAH

Therefore, Rasulullaah would be informed of the abilities of people. He was not concerned about their poverty and destitution. He said, “I have no concern of your poverty.” However, he had concern for the abilities of people. So, there is no talk of temporary needs. That is why Rasulullaah would inform people about their abilities, “People are mines, like gold mines and silver mines.” They will be hungry, they will be naked, they will be thirsty, they will be poor, but convey your message to them.

They have great ability, they will want to do the work according to their ability; they will not want to do it according to need. There is confusion that there is this, and there is that, what is the original thing? (اجعلتم سقاية الحاج وعمارة المسجد الحرام كمن آمن بالله واليوم الآخر وجاهد في سبيل الله لا يستؤن عند الله والله لا يهدي القوم الظامين) These people who give water to the pilgrims, they are people concerned with needs, that we give water to the pilgrims. We serve them, is this not a good deed? What piety is Muhammad showing? () A comparison was created. So, between them there is a great difference. How can they be equal? They would give water to the pilgrims, not only would they give water, but they would also feed. On the road to Mina they would make huge ponds. They would prepare Thareed of bread and meat in them. They would give honey water and grape juice.

Grape juice carried on until the time of Rasulullaah . Abbaas bin Abdul Muttalib would give to drink, so people would call him stingy that he is giving grape juice. They would give honey water to the pilgrims. Did they take money? No, they would not take money, but they would serve the pilgrims. Therefore, they said that we serve. They would fulfil their needs. This is the comparison. This is not the original. **The original thing is that their abilities were used for the right thing.**

We have to place the abilities of people in the correct place **Hadhrat Muhammad used to say, "People are mines, like gold and silver mines."** Therefore, bring their abilities on the truth. This is the work of Muhammad . The rest of the needs will be fulfilled. No matter who fulfils them. This is easy work. This is a deep difference,

that whether the needs should be seen or the abilities should be seen. **The greatest oppression today is that the abilities are being wasted and no attention is paid to this.** It is the view of Rasulullaah , ‘People are like mines, gold, and silver mines.’ People are very valuable. The abilities of people are being wasted on needs. The end of our sight is not to our needs, the end of our sight is that the abilities of each person should be used for the truth, then needs? It has not gone anywhere. It will be fulfilled. **He who creates the needs will fulfil them.** Allaah will arrange for them, how will He do this? This we do not know. We cannot tell you also. The way this is done is unknown, but He definitely will.

THE EXAMPLE OF OUR KNOWLEDGE

The greatest thing is that we should use the ability in knowledge that we have in order to bring the abilities onto the truth, and then serve the truth and nothing else. We should become servants of the truth. We should not become servants of our desires. Allaah has kept ability in the servants. That should be used and that is all. For this we shall be well-wishers. For this we will give the Da’wah of Imaan and conviction. We shall give them the Da’wah of sincerity in deeds and for this we shall learn. The knowledge that Allaah has given us, it is like rain. Rasulullaah gave the example of it. It is a narration of Bukhari Shareef that the knowledge and guidance that Allaah sent him with, it is like rain. There is great knowledge in the examples of the Ambiyaa’.

THE ADVICE OF SHAH SAHEB ↦

Shah Saheb ↦ used to say that when the Ambiyaa used to give an example, they would give an example of something simple. Even a layman could understand. However, there is great knowledge in it for the scholar. It is not just on the surface. There is great knowledge in their examples. So he said that it is like rain, now ponder over the benefit of rain. By means of rain, the ability of the earth is shown. If saffron is grown on land and there is no rain, will there be any saffron? There will not be. If there is a land of wheat and there is no rain, then there will be no wheat.

A low quality thing like wheat and a high quality thing like saffron, wheat will not grow without rain, nor will saffron. Without the talk of Rasulullaah , no ability will work; it will be destroyed, whether it knows things of the whole world. However, the original place of ability is the truth, that a person should be placed onto the truth. Like the original place of water is the land. There is need for water on every place for the life of the earth. Similarly, the greatest need of human abilities is the knowledge of Rasulullaah . The rest is a matter of living. Do not take any effect from it, whatever branches of doctors, engineering, and law there are, they are all branches of social living. Until the stomach. There is no need for sincerity, no need for truthfulness, a person can get a degree through lying as well because it is made up anyway.

OUR LIFE IS COLLECTIVE

What we have is correct. Today there is a need for this that we should have so much conviction in our things, that we are not affected by anything as compared to it. If this is not the case, then we shall see the colours of others, then there will be confusion. I cannot say any further; I have fear of the ill thoughts of our people, no other fear. That is why I say such words; otherwise this is the matter. May Allaah make it such that we understand. We should become resolute in our work and we should use our abilities for Deen. When we will use our abilities for Deen, then we will place the other creation also onto Deen.

Our lives will become an example because we have a collective life. There are statements, actions, and qualities. All three are in our life. We have talk, we have deeds, and we have internal qualities. All three are ours. Not one only, not just talks; or not only deeds like a worker that a worker does his work and do not understand anything. There is a worker appointed to dig, so he digs. He does not ask why four feet and why six feet, we told him to dig, he will work. He has no insight later on as well. Yes, it is labour; he will do his work. We are not labourers. We know how to draw and we know how to work and we know what is right and what is wrong.

THE ADVICE OF SHAYKH SA’DI ↦

My friends, Rasulullaah was given total knowledge. According to our belief, ‘the knowledge of the first and the last’. According to the statement of Shaykh Sa’di ↦ ‘He is unlettered, but his tongue speaks, from where? From the time of Adam _ until the light of Maseeh Ibn Maryam _. All has come in it. He has been given all this knowledge and he has propagated it to us for our guidance and our salvation. We should become firm in this.

A BELIEVER HAS BEEN GIVEN FOUR THINGS

We have utterances. We also have deeds. We have qualities too. The fourth thing we have is Du’aa’. Whatever we cannot do, we ask Allaah to do. He will do. This is also one door. It is not with anyone else but us. It is stated in a Hadith that Du’aa’ is the weapon of the believer. Now, we cannot do this work, we ask Allaah to let it be done. So, Allaah will hear you. This is ours. This is taught to us in this knowledge. We have been taught. We also have conviction. We also have deeds and qualities are with us too. When there will be continuous effort from within, then this will happen. There is no need to worry. Nothing happens without effort. It is the decision of Allaah that He will not give without effort. ‘And there is nothing for man except that which he strives for.’ He who strives will get very quickly.

WHAT SHOULD OUR EFFORT BE?

Therefore my brothers, create movement in your effort that our effort should not be incorrect. Our effort should be appreciated. An appreciated effort is that one in which the Aakhirah is sought and the effort in which there is no Aakhirah, it is not appreciated. This is a general law. The effort in which the gaze of a person is on the Aakhirah, that effort will be appreciated. The meaning of appreciated is that the effort is recognized. So a recognized, appreciated effort is the one in which the Aakhirah is sought. If the gaze of a person is away from the Aakhirah, then his effort will not be appreciated. It is stated in the Ahadith, his knowledge will not benefit, nor will his worship benefit, nor will his generosity benefit, nor will his testimony benefit, nothing will be of use.

THE DIFFERENCE BETWEEN ENTHUSIASM AND METHOD

We are people of the Aakhirah. In our knowledge, preference is given to the Aakhirah. In the knowledge of the world, the Aakhirah is not given preference; the world is given preference. We are people of the Aakhirah. If our Aakhirah is spoilt, then we shall hit our world because Hadhrat Muhammad □ taught us the way. He has not made us enthusiastic, people with enthusiasm also practice, and people who have a way also practice. He has not made us enthusiastic, but he has made us people who have a path. If a person has enthusiasm, then it is not Deen, what is the proof for it?

AN EXAMPLE OF BEING ENTHUSIASTIC

The proof is that of the three Sahabah who asked regarding the practices of Rasulullaah from his wives. Then they decided that I shall fast and I shall not marry and one decided that I shall not rest at night.

The scholars say that there was no doubt in their sincerity, otherwise, who are like them in the ummah today? They were sincere. They would have spent their entire lives in sincere worship. There is no doubt about their sincerity. However, was their enthusiasm worthy of acceptance? It was not. You have read the Ahadith. Rasulullaah said, “Indeed I am the one who has the most fear of Allaah.” You cannot be one who has more fear of Allaah than us that you have made this decision. Then he said, “He who turns away from my Sunnah is not of me.” This is the path. So, fulfilling one’s enthusiasm is one thing and treading the path is something else. Enthusiasm comes from the nature of a person and striving is conditional on the path. A person will strive against his carnal self. He will oppose his desires, so he will remain on the path, while a Deen of enthusiasm is not considered.

GLAD TIDINGS FOR THOSE WHO PRACTICE ON THE SUNNAH

Therefore, we do not make people such that they do things based on enthusiasm. We shall sell oil and the container

too. Our Nabi teaches that do as I do. Say as I say, we are restricted. We are bound to the Sunnah and not only bound; we also have love for the Sunnah because love for the Sunnah is desired. It is not just like adhering to laws. A person has no love for laws.

He dislikes them. However, what is in the Sunnah? We love the Sunnah. He said, “He who loves my Sunnah, he has loved me and he who loves me, he will be with me in Jannah.” This is our Deen. We are not enthusiastic nor is enthusiasm considered, just as the hadith explains that despite being sincere, their enthusiasm was not considered. None of them had personal motives. Those who live for their lives, how can they have motives?

A LESSON FOR US IN THIS INCIDENT

Therefore, the scholars said that there was no doubt in their sincerity; however, it was not considered because it was based on enthusiasm. So, he moved them away from enthusiasm and guided them to come onto the Sunnah. We should also become the same. This knowledge is not customary. It has come from Allaah. Therefore, we should not bring ourselves onto the customary ways. We should bring ourselves onto the way of the Nabi. We should not let knowledge follow us, but we should follow knowledge, then the work will be done because our religion is true, our knowledge is true, that is why we follow it.

THE ADVICE OF MAULANA MUHAMMAD YUSUF ↦

According to the advice of Maulana Muhammad Yusuf ↦, the beginning of following the truth will be dislike and the end is success. Therefore, tolerate difficulties that you dislike for the sake of your Deen, for the sake of the ways of Rasulullaah . This is in order to bring yourselves onto action and the ummah as well onto action. This relation is made that place yourselves onto actions and be a well wisher of the ummah and bring them onto actions as well.

RASULULLAAH PUT EVERYTHING INTO MOTION

We have a mixed system. Rasulullaah put everything into motion, like there is motion in rain. When it rains, then there is movement. Deen is in movement, i.e. in effort. Therefore, bringing everything into ourselves, we should bring it into motion. Knowledge should come into motion, Dhikr should come into motion, sincerity should come into motion; there should be motion in worship so that it has an effect on others. It moves from being affecting the person to affecting others. If it does not affect others, then it will not remain. Understand your work well. That is why you should strive so that it affects, it progresses; people should be inclined to it. They should be brought onto this by telling them of the benefit and the

harm and inclining them so that Deen has an effect. When this Deen will affect, it will progress.

It will remain. If not, then it will not affect. Then it will not remain, it will be restricted. It will be in some people but not in most because it's affecting others has been stopped. There is a need to understand everything from its depth that what the original thing is. Understand what it is and work. This is wisdom.

My friends, wisdom refers to being resolute. It comes from the word 'Istihkaam'. So this will be resolute in you. That which moves from the bottom, that this is its foundation. The foundation is there so it will not be shaken, but it will remain established. Therefore, there is movement in our knowledge. There is Da'wah in our knowledge. There is Da'wah in our worship (Salaah), i.e. there is movement in it, include movement, otherwise the work will not be done without it.

A PERSON OF THE WORLD HAS MOTIVES

Just as there are people who buy in the world and there are those who sell. There are those who give the price later, those who inform of the price, those who bargain, those who advertise, those who encourage, those who feed and sell, they give the customers something to drink, "Will you have something cold?" the shopkeeper asks. "What will you eat?" What, is he asking? So why is he doing it? In order to sell. It is called the form of character (Akhlaaq Soori). Just as there is some stickiness after 'ghee' has

been poured, by showing the form of character, some of his work will be done.

Then people will be inclined. In form, this is character. Not in reality. Inside there are motives and on top there is character. This is the form of character. Grain is fed to the goats and cows and then milked. So they throw food and milk them. Understand the system of the world. Do not be affected by it. If Allaah is before a person, he will not do. Character comes from Allaah. Allaah has great and good qualities. At the top are the believers. What status does character hold for the person who does not have Allaah in front of him?

OUR STATUS AND RESPONSIBILITY

My brothers; to incline people, give them the inclination, this is our responsibility. Whatever status we have, it is our duty that we adhere to our Deen. We should not be affected by anything. We should remain on our path. No enthusiasm should overcome us and we should bring the servants of Allaah onto this. Then the responsibility of being heirs will be fulfilled. This is the responsibility of being the heirs of Rasulullaah . This knowledge of Deen is a great treasure. It begins with etiquette. The first deed by us is etiquette. Teach your children etiquette. Children are not bound but they are taught etiquette. Now gauge, the knowledge that begins with etiquette, where will the end result be? Therefore, with great thought, with deep insight and with firm conviction, do the work.

WHEN CONDITIONS COME, OUR WEAPON IS DU'AA'

Do not ever lose hope because we finally have Du'aa' with us. All the Ambiyaa' used Du'aa' at the end. **The final weapon is Du'aa'.** If conditions have been spoilt; then we have Du'aa'. If we do not have food, we have Du'aa'. If illness afflicts us, then we have Du'aa'. The illness of Ayyub _ went away with Du'aa'. This is the final thing that the believers have been given. However, our sight has turned away from it. Therefore, we have to fix it. We should become people of Du'aa' and people of Da'wah too. **We should become people of etiquette and people of character.** We should become this and make others the same.

We have the complete thing. There is no need to trouble others because the original is with us. If we are ungrateful, then whatever things there are in the world, our work will not be done through them. These are a few words. When we cannot use the original, of what use will the copy be? Therefore, following is a condition with us that follow so that you can come onto the real thing. If there was a mistake, seek forgiveness from Allaah. There is no need to lose hope.

However, we have to do our work. We are people of the original work; people of goodness, the people of the world do not have goodness with them. They are a trial; we have goodness. Therefore, this goodness should be spread. Not with enthusiasm, with courage, so that the method is not

lost. Will you do it Insha Allaah? Yes, we will graduate and then be engaged.

THE METHODS OF NUBUWWAH CONTRADICTS CUSTOM

Everyone graduates; we graduate from the Dars e Nizaami and get involved. Our method contradicts custom. People graduate and then rest. We graduate and then get involved. All the methods of Nubuwwah contradict custom and nature.

Therefore, understand well. When you complete, then you will get involved. **Therefore, create ability within yourself now.** The time of engagements will come ahead. The time of responsibilities will come. Therefore, build your ability from now that after graduation, you will be engaged in the service of Deen. If you remain making effort, then Insha Allaah, the effort will progress and Allaah will show success. Will you do it Insha Allaah? Upon graduation, will you get involved? In the work of Deen, in the work of Da'wah, you have to take all things and move.

THERE IS SEQUENCE IN THE WORKS OF NUBUWWAH, NOT CONFLICT

There is no conflict in the works of Nubuwwah. He who creates conflict has misunderstood. Therefore, they created conflict. **There is no conflict in the works of**

Nubuwwah; there is sequence. Therefore, through sequence, everything comes into action. If a person will not know sequence, then he will make conflict. What will the result of conflict be? When there is a conflict between two sentences, then one is taken to be true and the other as false. We do not have falsehood, so where has it come from? The person has misunderstood, so he created a conflict. Therefore, understand your knowledge well.

THE ADVICE OF MAULANA YUSUF SAHEB ↦

Maulana Yusuf ↦ used to say that the responsibility of Nubuwwah is that the sequence is taught. If not, then people will create conflict. The Nabi will teach the sequence of different deeds. Rasulullaah teaches the sequence of different actions, he teaches the actions of Salaah, Qiyaam, Ruku, Sujood, Qu'ood. These are four conditions and each condition is the opposite of the other, or not? Qiyaam is the opposite of Ruku, and Ruku is the opposite of Sajdah and Sajdah is the opposite of Qu'ood. So, whoever is in Ruku, how can he be in Qiyaam? This cannot be. So what to do? Divide them. That perform Ruku, and you perform Sajdah and we shall perform Qiyaam and this one will make Qaa'idah so the fundamentals of Salaah will be completed. Is it not so.

This division has taken place. This is happening today. From where has the division in the works of Deen come from? The one who taught is the same person. I am not speaking by custom; I am speaking the truth. Therefore, we appeal to your understanding, from where has the division come? Dividers have come for they have not understood that nature of Nubuwwah. Maulana Yusuf Saheb ↦ used to say that it is the responsibility of the Nabi to teach the people the sequence of deeds. If not, then he will create conflict.

THERE IS SEQUENCE AND HELP BY US

My friends, there is no conflict by us, but there is sequence and mutual help. **These are two things. Sequence and mutual help;** that first will be Qiyaam, then Ruku after Qiyaam and Sujood after Ruku and Qu'ood after Sujood. "Once you have said this and you have done this, then you have completed your Salaah." The Nabi has shown the sequence of Salaah, do this, do this, and perform Salaah as I have performed Salaah. Have you seen, "Perform Salaah as you have seen me perform Salaah."

THE ADVICE OF THE SCHOLARS REGARDING THIS HADITH

The scholars have said that the name is Salaah but the entire Deen is the objective. The name is part, but it refers to the entire thing. The name is one thing, but this is the objective. "Adopt religiousness just as I have adopted religiousness." The matter is complete. So he has taught sequence in everything that do it this way, do it this way. There is no permission for a well known person to take someone to be low. Is it part of his teaching that there is permission to take a good deed to be lowly? No. Do the good deed and help. There are two stages, "Treat people according to their status." This is the teaching of Rasulullaah ﷺ, we are taught this.

So my friends; there can never be conflict in the work of Nubuwwah. The person who taught is one, how can he

teach different things, that one will be true and the other false? Therefore, he cannot speak contradictory things. He taught us sequence that this is the place for this and this is the place for this. (فسبح باسم ربك العظيم) this is in Ruku, (فسبح باسم ربك الأعلى) this is in Sajdah. Has he taught this or not? "Perform Salaah as you have seen me perform Salaah." Adopt religiousness as you have seen me adopt religiousness. Therefore, it is necessary to create depth in your knowledge, just at the surface will not suffice; otherwise it will not remain ours.

THE ENTIRE UMMAH IS A GUIDE

Therefore, make effort until depth comes about. So, with depth, you will guide yourself and others. The entire ummah is a guide and the scholars are guides of the ummah. They have status, rank. Therefore, study with depth and teach it with conviction and action. Then give Da'wah of it throughout the world so that it can spread, it can remain. If it is not spread, then it will not remain, so will you do it Insha Allaah? This is a daily lesson. **Then when you complete, then time is spent in Jama'at so that you can create resoluteness in your deeds.** If a person is resolute in his practices, by making effort, his heart takes one direction.

Whatever effort he makes, the heart will take that direction. If there is no effort, the heart will not take a direction. A person makes effort in study, so that direction takes root. He will attain familiarity with a science, so he will take that direction. Now he will get subject matter because of taking that direction. If a person does not strive, then he will not understand. Similarly, we have to make

effort on the entire Deen so that the heart takes the direction of Deen. There will be no harm of Deen, nor will we suffer any harm, no will anyone else be harmed.

THERE IS HARM FOR US IF IRRELIGIOUSNESS SPREADS IN THE UMMAH

Hadhrat Abu Bakr ﵁ became worried when the people refused to give Zakaat. That well, harm comes to Deen and I am alive? A little harm was coming to his Deen, but there was harm to Deen in the ummah. So he said that this is our loss. It can be pictured that harm comes to the ummah and it is our loss. We are responsible for this. The lives of the Sahabah show this, otherwise people refused to give Zakaat; did they refuse Zakaat itself?

They brought it and gave, then too he was feeling and he was worried. May Allaah make our nature the same that if irreligiousness comes into the ummah, it is our loss because we have to guide them, we have to console them so that they accept this guidance and religiousness comes into the ummah. When religiousness will come into the ummah, the ummah will be successful. We are with the ummah. The ummah is with us. We are not alone; Allaah has made the ummah a means of guidance for the ummah. No Nabi will come now. However, the path will open. Therefore, remain on guidance, become a means of guidance and make du’aa’ for this with sincerity. There is a great lack of du’aa’ everywhere. Du’aa’ is not considered, whereas du’aa’ is something very powerful.

The du'aa' of the people of truth is very powerful. There is no life in the du'aa' of falsehood. So, bring this deed as part of your practices; that it will work. Make du'aa' to Allaah j. The Being that does is Allaah, no-one else does. The decision of Allaah will pass; will you do it, Insha Allaah? May Allaah grant you and me the ability.

DU'AA'

سبحانك اللهم وبحمدك أشهد أن لا اله إلا أنت استغفرك واتوب اليك ، اللهم صل وسلم وبارك على سيدنا محمد واله وصحبه أجمعين ، ربنا إننا آمنا فاغفرلنا ذنوبنا وقنا عداب النار ، ربنا اننا آمنا فاغفرلنا ذنوبنا وقنا عداب النار ، اللهم اقبل بقلوبنا الى دينك واقبل بقلوب جميع المسلمين الى طاعتك ، ربنا لا تزغ قلوبنا بعد اذ هديتنا وهب لنا من لدنك رحمة انك انت الوهاب ، اللهم ايد الاسلام وانصاره واذل الشرك واصراره ، اللهم وفقنا لما تحب وترضى من القول والعمل والفعل والنية والهدى انك على كل شيئ قدير ، ربنا آتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار ، اللهم احفظنا من كل بلاء الدنيا وعذاب الآخرة ، وصلى الله تعالى على خير خلقه محمد وآله أجمعين

The means of success is the Deen of Allaah

الحمد لله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور انفسنا ومن سيئات اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادي له ونشهد ان لا اله الا الله وحده لا شريك له ونشهد ان سيدنا محمدا عبده ورسوله صلى الله تعالى عليه وعلى آله وصحبه وبارك وسلم تسليما كثيرا كثيرا

أما بعد ، فأعوذ بالله من الشيطان الرجيم . بسم الله الرحمن الرحيم . إن الذي قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة أن لا تخافوا ولا تحزنوا وابشروا بالحنة التي كنتم توعدون . نحن اوليائكم في الحيوة الدنيا وفي الآخرة . ولكم فيها ما تشتهي أنفسكم ولكم فيها ما تدعون . نزلا من غفور الرحيم . ومن أحسن قولا ممن دعا إلى الله وعمل صالحا وقال إنني من المسلمين .

صدق الله العظيم

My elders and brothers, Allaah created us and Allaah alone is letting us function. This is the matter. If Allaah does not give us the divine ability, then nothing will happen. It is the power of Allaah, His favours. Therefore, you should be conscious of Him, be aware of him that we are moving with the divine ability granted by Allaah and we should be grateful to Him.

If Allaah does not help, then no-one will become abstinent, Allaah alone shows His favor. The beginning is from Allaah, the end is also from Allaah. Allaah is the first, He is the last. Therefore, be conscious of Him to a great

degree that Allaah causes us to function. The heart is in the control of Allaah. If He turns it to another **direction, then no-one will be able to reverse it.**

A BELIEVER ATTESTS TO THE BOUNTIES OF ALLAAH

Before this, accept the bounty of Allaah. A believer attests to the bounties of Allaah, that whatever he has by him, he takes to be given by Allaah. (اللهم ما أصبح من نعمة أو بأحد من خلقك فمنك وحدك لا شريك لك) O Allaah, whatever bounties I have, or whatever bounties are with any person, from morning to evening, it is only from You and You have no partner. No-one gave them, Allaah gave them.

ALLAAH ALONE RUNS THE UNIVERSE THROUGH HIS POWER

My brothers, we are moving through the power of Allaah and through the divine ability given by Him. We should understand the power of Allaah and we should also understand our responsibility. Allaah created this universe through His power and Allaah alone is running this universe through His power. The earth, sky, moon, sun, winds, rivers, mountains, the One who runs them is Allaah. The One Who keeps the mountains firm is Allaah, the One Who keeps the rivers flowing is Allaah, His Power.

The mountains are firm on their place since they were created and the rivers are flowing, they are put into motion. Allaah tells us that the mountain will not move from its

place and the flowing of the river will not stop, it carries on flowing. One has been put into motion and one is kept still. Who did this? Allaah did it. Therefore, understand the power of Allaah. Allaah is in control of our life and death. As long as He wants, we will remain alive and when He intends death, there will be death. Therefore, total power is His choice; He has complete control.

ONE CUSTOM OF ALLAAH

My friends, success, and failure are in the control of Allaah. Allaah makes successful whoever He wants and He makes a failure whoever He wants. However, Allaah made it His way that through which path will We make someone successful? And through which path will We make people failures? It will be done through Our power. However, Allaah has shown us a way and that way is that We make successful through Deen and We shall make people failures through irreligiousness. This is a matter decided by Allaah. **Success will come through Deen; failure will come through irreligiousness.** This is one aspect.

The second thing is that success and failure that comes from Allaah, it does not come all at once immediately. Failure does not come all at once immediately, but they come slowly. Just as a person comes out of his childhood slowly, youth comes in slowly, then youth finishes slowly, old age comes in slowly, this happens in our life. Youth does not come all at once and it does not end all at once, but it goes away slowly. Childhood was, it went away, youth came, it went away, old age came; and then old age

also ends, so everything moves slowly. This is the way of Allaah.

THE WISDOM OF ALLAAH IN GIVING SUCCESS AND FAILURE SLOWLY

Success will come slowly from Allaah, and failure will also come slowly. An irreligious person should not think that nothing is happening, do what you want because failure will come slowly. This deceives a person. Allaah j brings failure slowly so that if this person repents, he wants to turn, then he can turn. He does not give failure immediately; He gives a chance for people to repent. To bring themselves onto the path; in order for people to understand their responsibility.

Similarly; He who Allaah makes successful, He makes him successful slowly. This is so that if he strives in his success, he progresses, he goes forward; then Allaah will grant the person success. Whoever will be on the path of success, He will be made successful slowly. He will go forward and progress in his success. ‘And those on the path, Allaah grants them more guidance and He grants them divine ability to adopt Taqwa.’ He grants them the heat of Taqwa in their hearts. Allaah creates fear in the hearts of people, fear is created in the hearts of those who tread the path of truth, and they continue to fear, ‘O Allaah, what will happen to me? O Allaah, what will happen to me?’

THE SAHABAH WOULD FEAR ALLAAH AT ALL TIMES

The Sahabah left this world crying, why, did they spoil their lives? No. They did not spoil their works and lives. They made it, and that is why they left the world crying, that 'O Allaah, what will happen? O Allaah, what will happen?' they made it, that is why they cried. **The more they cried, the closer they went to Allaah.** So, Allaah creates His fear. Just as a machine is warmed, then it is made to move; then it becomes very hot. The person says, 'Wait, it has become very hot. Let it stop.' So, those who have become very hot, they are given consolation that no, Allaah shows great mercy. Why do you worry about your deeds? The mercy of Allaah is wider than your sins.

RASULULLAAH TEACHES A DU'AA'

A Bedouin came, he was worried about his sins and was eating very little. 'Oh, my sins, how dishonest I was, how much have I transgressed? O Allaah, what will happen to me?' Rasulullaah encouraged him to recite a Du'a (اللهم مغفرتك اوسع من ذنوبي ورحمتك ارجى عندي من عملي) O Allaah, Your forgiveness is much more than my sins and I support more on Your mercy than my deeds' because the mercy of Allaah is more and the forgiveness of Allaah is also more.

AN EXAMPLE OF THE FORGIVENESS AND MERCY OF ALLAAH

Just as we go to the river to wash clothing, to the stream, the stream is flowing, so, is the dirt on the clothing more or is the water of the stream more? The dirt on your clothing has no standing. Look, the stream is pure, it is flowing, the dirt on your clothing has no standing at all, thousand like you will come and they will also wash in it because the water is pure and limitless. Your sins are nothing. The forgiveness of Allaah will wash it and Allaah will forgive you. So, a person treads on the path of truth and Allaah grants him Taqwa and His fear. So he continues to fear. Therefore, the person is told, 'No, do not worry.' Say, (اللهم مغفرتك اوسع من ذنوبي ورحمتك ارجى عندي من عملي) 'O Allaah, Your forgiveness is much more than my sins and I support more on Your mercy than my deeds'

THE ADVICE OF RASULULLAAH

So, Allaah brings success slowly. Therefore, the successful increase, they continue to fear. Those who fear, they are successful. He who fears Allaah will go ahead. Rasulullaah says, "He who fears goes quickly, and he who leaves quickly reaches his destination." So, he fears and he moves. This fear of Allaah pushes him on, where is he going? To the mercy of Allaah, that before us is Jannah.

THE NEGLIGENCE THAT COMES FROM THE INCORRECT AVENUE AND ITS PUNISHMENT

My friends; when the line of a person is incorrect, then a person become negligent, why has he become negligent, why? The line he has taken is wrong. Then, negligence comes over a person just as fear comes over a person. Similarly, there is punishment for this negligence. (ولا تكونوا كالذين نسوا الله فانساهم أنفسهم) ‘And not become like those that forgot Allaah, so Allaah made them forget themselves.’

So, those who forget Allaah, they will be punished. The punishment is that they will first forget themselves that in what does my success lie? In what does my failure lie? In what is punishment? In what does bounty lie? They forget their own issue. This is the first punishment in the way/system of Allaah. We must understand that in the system of Allaah, that when a person forgets himself, his line takes a turn; then he forgets his expediency, he forgets his benefit and harm and carries on, Allaah lets him carry on. However, he goes in his negligence and Shaytaan makes things beautiful for him that whatever you have, it is right and others are wrong.

THOSE ON FALSEHOOD REFER TO THE TRUTHFUL AS CORRUPTERS

My brothers, in every era, those on falsehood called the truthful as corrupters. Fir'awn also called Musa _ a corrupter, _ 'And Fir'awn said (to his courtiers) Leave me, I shall kill Musa and he should call on his Rabb for help. I have fear that he should not change your religion or he should not spread evil in the land.' This is despite the fact that the path will correct, it will not change the person for the worse. This person has been changed; he has been corrupted, so Musa will correct him. However, the people understand upside down, that this path of yours will spoil the method of passing your life and it will bring corruption in our environment.

Therefore, finish him off, whereas Musa _ was not a corrupter. Musa _ brought guidance. No Nabi brought corruption, but corruption was eradicated by his coming. When the teachings of the Nabi will be spread in the world, corruption will be removed.

Darkness will be dispelled. However, the line was wrong and that is why he tells the people incorrect things in order to lure them.

THE FIRST METHOD OF BRINGING THE NEGLIGENT ONTO THE PATH

Allaah lets the negligent carry on; then by giving Da’wah to them, by advising them, the teachings will reach them. He does not take it, but he takes the talks of those who tread the wrong path. So, there is a second way of bringing them onto the path. He must be brought because Allaah j does not like that someone be destroyed, someone be spoiled. Allaah does not like this. So, He brings him by a second path. The first path is that he called, showed him the benefit, showed him the blessing, showed him the virtue, explained the responsibility that look, do this, there will be this benefit, it has this blessing.

THE SECOND METHOD OF BRINGING THE NEGLIGENT ONTO THE PATH

If the person did not accept the advice, he took it to be light, then the second way of bringing such people onto the path is that in order to catch their attention, Allaah j creates worries for them, He creates worries for the negligent. Allaah also creates ease; He also creates difficulties. It is within His power. So, whoever does not understand, for him worries will be created and worries will be placed first in their heart. Now the heart is worried, a person has to eat, he has to drink, there is money; everything and worries have been created inside. Now the heart has no peace. The

peace from their hearts has been taken away just as the soul is pulled and the body is left. In the same way, when the remembrance of Allaah comes out of the heart, the peace also comes to an end. Now their hearts are uneasy, they will not get any tranquillity.

THE ONE UNAWARE OF THE REMEMBRANCE AND RELATION WITH ALLAAH IS LIKE A CORPSE

Will anyone get peace if he is sitting next to a corpse? If you sit next to a corpse, then those who are there will be uneasy, they will be worried, whereas that corpse cannot do anything. It is a corpse. However, it is not from the things that cause peace and tranquillity. So, when the heart is negligent of the remembrance of Allaah, of a link with Allaah, then it is a corpse. The real thing has left from inside, that it has forgotten Deen. Therefore, the person's body is like a corpse, there is nothing inside.

Therefore, Allaah takes away the inner peace because of irreligiousness. This is the punishment. So Allaah creates worries and the heart succumbs to worries. A trader is in his business, a ruler is in his government, a rich man is busy in his wealth, a farmer is in his land, it makes no difference in what field a person is. People of all walks are affected by the worries created. There are worries filled within. This is the system of Allaah in order to make people fail, so that they turn. **If they are worried and they turn, they will be successful.**

A NEGLIGENT PERSON WILL TREAT WORRY WITH SIN

However, my friends, because of not treading along the commands of Allaah, the intelligence is adversely affected, so the intelligence of a person will not give him the correct understanding and it will not guide him correctly because a person is guided by the commands of Allaah. However, this person does not tread the path of the commands, so the intelligence will not give him the correct counsel. This is because the intelligence has been overpowered by the lust. Once the lust of a person overpowers his mind, like the clouds cover the sun and it becomes dark, the lust covers in the same way because of becoming irreligious.

The intelligence will not give the correct guidance. So the people who are trapped in their worries and their intelligence does not give them the correct guidance, in order to remove their worries, they adopt the path of sin, that through this, my worry will be removed.

My brothers, why are we calling to Deen? **This entire calling is because the intelligence has been corrupted.** In order to remove worry, their minds show them sin. They are not on the truth so their minds do not give them the correct counsel. The world will take such a person to be a fool and he is a fool himself because what is the condition of that mind which does not give him the correct opinion? It is foolish, retarded.

A SOUND MIND IS TO GUIDE

My friends, the mind is to be brought under control. Allaah has given the mind to be brought under control. The meaning of Aql in Arabic is ‘to control’, that, do this and do not do this. This is correct, this is incorrect, stop, when the red light is shown, the car will stop because the red light is in front. This is because the person driving the car has intelligence. It will tell him to stop. Why? If he does not stop, he will be destroyed. The mind is there to stop the person. If someone guides, then he will stop but when there is no command, the commands of Allaah are not fulfilled in life, then the darkness of lust covers, such that the mind does not guide them properly, it is dead. Therefore, they treat their worries with sin.

AN EXAMPLE OF TREATING NEGLIGENCE WITH SIN

Subsequently, worry came upon Fir’awn from within. Someone came to him and said that a boy will be born to the Bani Isra’il and your rule will be ended. He was not born as yet. Someone just said this. Now he had internal worry. He thought about treating it. He thought of this that we shall not let it happen, we shall kill the children of the Bani Isra’il. **Take, the treatment of worry through sin.** Subsequently, the command to kill the sons of the Bani Isra’il was executed in Egypt and thousands of children were killed. The scholars write that thousands of babies were killed, whichever boy was born, he was slaughtered.

This is the example of the children of Adam, that when their intelligence is negatively affected, they treat their difficulties, they treat their worries through sin.

So he passed the law and thousands of children were killed without right only because of the fear that my rule should not be destroyed. My kingdom should not be destroyed. Those who do this are not just the one Fir'awn, but this is an example.

Similarly, my friends; if a person's work are not done through halaal, there is worry, and there is a problem, so he does it through haraam. His work was not done through the truth, so what does he do? He lies. A work does not get done through justice, so he oppresses so that his worry can be finished off. His work is not done with honesty, so he resorts to dishonesty, he lies, he weighs less; he does something so that his worry is ended. There is a practice of this in the world. The people of the world do this that they think of a treatment for their worry and they sin to treat it. Will their worry come to an end?

ALLAAH BRINGS WORRY IN A NEW FORM

The scholars have written that when people will treat their worry through sin, then Allaah will not let their worry end, but He will bring a new form of worry. First it had one form, now when it ends then Allaah brings a new form. Allaah is the Being Who creates worry and they come when He is displeased. These are realities that are explained. Therefore, this is the wrong path that worries

are treated with sin. This is not the way of Nubuwwah and the Ambiyaa'.

People treat the worry of the heart in this way. The worry does not come to an end from their hearts, but it makes it progress. Allaah brings the worries of their hearts as causes j. The means in which they live, He places it in them. In the land of the landowner, in the business of the trader, in the subjects of the ruler, in the work of the worker, in the factory of the factory owner, worries will be brought into them. It was in the heart and now it is outside as well.

This is because the path that he took was wrong and the treatment was also wrong. He does this so that a person may repent and understand that someone else is doing from above. Allaah explains His power, 'And We shall make them taste the closer punishment (in this world) before the greater punishment so that they may return.' That is why worries are created.

THE UNIVERSAL CALL OF RASULULLAAH

So in these means, He brings worries so that they repent. When they repent, then conditions will change for the better. When a person will repent and change his line, then Allaah will also correct the conditions. 'Those who correct their matter between themselves and Allaah, Allaah will correct that which is between him and the creation.' This is the system. Rasulullaah said that those who correct their matter between themselves and Allaah, Allaah will correct that which is between him and the creation. A simple;

straight forward matter. It is the universal call of Rasulullaah that learn how to correct your matter between yourself and Allaah, make your Imaan, worship, make the environment, make your character, correct your matter between yourself and Allaah.

Fulfil your responsibility, and then Allaah will also fulfil His promise. This is our call, that we should fulfil our responsibility. The treatment of worries is not through sin, but it will bring a new form. Therefore, it will create a new form. It will first be placed in the hearts, then in the means. Now, the trader is worried in his trade, the worker is worried in his work, the factory owner is worried in his factory, the ruler is worried in his government, from where has all this worry come?

From above. Allaah is the Creator. This person did not tread the straight path, his path is wrong. He should be stopped.

THE WAYS FOR A PERSON TO WORK FROM HIS OWN SIDE

Some people accept through virtue, and those who do not accept through virtue, they will be disgraced. There are two paths. The first path is that of virtue; it will show benefit, the harm will be explained. If the person does not accept, then he will be disgraced. Allaah has the ability to make a person fall. We are the servants of Allaah. If we tread the wrong path, then Allaah will create these other means.

Remember, Allaah will make the creation treat you badly, with evil character. Now, ones son will also make a person worried, his wife will also bring worry to him, his neighbours will also cause worry, the officer will also cause worry. Brother, why are they causing worry? There is something; that is why. Like the case of putting a dog behind the goats; so that the goats come to the owner. Allaah has great power; He places the creation behind a person. Jannah and Jahannam have not come as yet, it will come later, and it is last. Going to Jahannam is the final failure. After this there will be no appeal. May Allaah protect us. Aameen

ALLAAH BRINGS FAILURE IN THE MEANS OF SUCCESS

My friends, Allaah will do this so that we may return. If a person still does not return, then He will grant death and place a person in eternal difficulty. Death comes last. First there is worry of the heart, there is worry in means and conditions and the person still does not leave his incorrect deeds, he is not leaving Haraam, he is not leaving irreligiousness and he is not coming to Deen. So, in all these means of success, Allaah will bring failure. Therefore we should fear. Then He will grant death and make a person a failure forever. Then there will be no appeal, as was the case with Fir'awn that Allaah created worries in his heart, then He created worries in his kingdom, He stopped the water from the sky, the entire country was worried, whereas Egypt is a land of agriculture in geographical terms. Like our country, there

is agriculture, there are crops, there is rice, there is cotton, so He places worry.

No there is no water, there are no crops, the creation is worried, they say that it should be treated, you are the leader, you are the king, treat our worry. From where will he do it? Allaah did this from above, but he is not changing. Then Allaah destroyed him. This is the power of Allaah.

Friends, this path will take a person directly to failure. It will first make a person negligent, once he is negligent, he will become rebellious. Once he is rebellious he will be destroyed. Therefore, Da'wah is given to be saved from this path. A person should be protected from this path. Therefore, it was opened in this way that see, this will happen in this path; that will happen. No goodness of life and wealth will remain; no goodness will remain in the heart. A person will only follow his lust. Therefore, this path being a failure has been opened up completely and explained that from here until death, then there will be failure at death as well. The great failure will come at the time of death.

The failure that came slowly was death, so that those who want to repent may repent. Is there destruction? No. There is punishment after death. Subsequently, the people of Fir'awn were warned. Allaah destroyed them, and what happened after the destruction? After destruction, this happened, 'They are brought before the fire morning and evening and on the day when Qiyaamah will be established, Fir'awn and his people will be entered into the severe fire.'

THE ADVICE OF RASULULLAAH

Rasulullaah says in the Hadith that every person who passes away is shown his abode (where he will go after the decision is passed) in the morning and evening. His abode that will be decided on the Day of Qiyaamah, i.e. from death until Qiyaamah, this time is called the era of the grave. It is called Barzakh. In this Barzakh, he is shown morning and evening that this is where you will go.

He who is successful is shown Jannah. He is shown mercy and he is pleased. Rasulullaah states in a Hadith that he will make the Du'aa' in the grave, 'O my Rabb, establish Qiyaamah, O my Rabb, establish Qiyaamah' so that he can go to his abode. He has the enthusiasm for this.

If he is of the other side, he made his life a failure, he rebelled during his life, he broke the commands of Allaah, and then he is also shown his abode that you will be sent here. He sees destruction, calamities and makes Du'aa' 'O my Rabb, do not establish Qiyaamah, O my Rabb, do not establish Qiyaamah'. However, where will his talk be heard? Qiyaamah will be established; the decision has been passed. 'Indeed Qiyaamah is coming, I want to keep it hidden from the entire creation.' However, it will come. It is the day of deciding. Allaah will bring it, but he is making Du'aa' out of worry. He did not hear the command of Allaah, so his Du'aa' will also not be heard. This failure is forever. May Allaah protect us. Aameen.

THE DEEN OF ALLAAH BECOMES THE CAUSE OF SUCCESS

My friends, Allaah does not like that His servants are put into failure. In fact, Allaah likes that they go towards success and in order for them to come into this success; Allaah gave the Deen to them. Just as water comes from the sky for their life, in the same way, for their success, Allaah sent Deen down from the heavens. Water falls from the sky and everything gets life. There is supply from the sky so Allaah gives life through the water that falls from the sky. ‘And We made every living thing from water.’ The water has been made a means. The water that comes from the sky is a means of life. In the same way, the Deen that comes, it will become a means of success.

Therefore, Deen came down from the heavens in every era and it came for His servants. Finally, Rasulullaah was sent and Deen was revealed to him. This Deen is the same like water is for life. **Rasulullaah says, “The knowledge and guidance with which Allaah sent me is like that of rain water.”**

THE SEQUENCE OF POWER

I was saying that a person will not get success but it is a deception of success. Therefore, we should come out of this deception so that no-one remains in this that they understand the wrong to be right. Therefore, Allaah sent His Deen down and He took responsibility to protect this

Deen and the Qur'aan. Allaah said that We shall protect this Qur'aan so that people can get Deen until Qiyaamah. The system has been made for this that when people will correct their efforts, then their Deen will be made. Say it in this way that through the correct effort, the correct conviction will come. When the effort of a person is correct, then his conviction will be correct.

From correct conviction, correct deeds will arise. From correct deeds, the correct conditions will come down. This is the sequence of Allaah, of Deen, that do the correct effort and the correct conviction will be made. When the correct conviction will be made, the deeds will be correct. When a person will use his life and his wealth correctly, and the correct deeds will be done, then Allaah will bring the correct/good conditions. In this world and in the Aakhirat. This is the sequence of Allaah. We have to understand this sequence that the direction of our effort must be correct, then Allaah will correct our conviction. Therefore, Rasulullaah brought the Deen of Allaah and he brought an effort of the Deen of Allaah.

DIFFICULTIES WILL COME IN THIS PATH

When Rasulullaah came to the world, then effort in every line was taking place, as is happening today. The landowners were making effort on the land, the rulers were making effort in their rule; the traders were making effort in their trade. Each person was making effort in his line. It was not that the world was sleeping and they were sitting unaware, they knew nothing and they were awaken

suddenly, ‘Come, let us go.’ This did not happen, but there was a great environment around, of rulers, of traders, and of wealthy people. He told them of this direction of success that well, you have your things, but you will get success from this. Make effort for this.

Just as you make effort for things, you make effort for land, you make effort for the work of Allaah and for Deen. If you make effort, you will get Deen. Then he mentioned something else from Allaah that look, when you make the effort of Deen, you will face things that you do not like; there will be barriers. This is the specialty of this path.

AN EXAMPLE

Just as a person treats his illness, then during the course of this he faces many things that he dislikes. The medicine is bitter, he has to abstain and there are many things, but he will do them because it is his treatment. Someone says, ‘Brother, do not eat salt.’ He will say, ‘Very well, I shall not eat salt.’ ‘Do not eat oil.’ He will say, ‘Very well.’ ‘And do not eat sugar.’ He will also say, ‘Very well.’ All \these restrictions have been placed on him, so he will tolerate that which he dislikes that I shall not eat sugar because I have a sugar illness. If the person has blood pressure, he will not eat salt, whereas the food does not taste good without salt. But what to do? It is the treatment.
In the same way, say that I have to bring the truth into myself and I have to make the effort of truth, so Allaah and His Rasul have informed that you will face things that you dislike. Do not worry about these things. It is coming for your treatment. You must tolerate these things that are disliked. If you tolerate difficulty, you will be treated.

Just as the surgeon says that you joint will be healed but you will have to keep a plaster on. For how long? Three weeks, and you will have to keep your foot in a certain way. Saying this, he places restrictions on a person that you will lie down in a particular way, you will sit in a certain way, you will do this, for how many weeks? Three weeks, six weeks. The poor man stays like that because he is wearing the plaster. When he stays like that, then the joint will be healed. All the pain of his life came out and he became better. His joint was healed. In the same way, when a person will come onto Deen, then he will face some things that he does not like. These will come from Allaah. Do not take them to be a calamity. This is a mercy because you are being treated.

THE DANGER OF DOING THE WRONG WHILE KNOWING WHAT IS RIGHT

Doing the effort while facing these difficulties will cause your Imaan to be made and because the Imaan is made you will worship Allaah. You will become a follower. If not, then you will not become a follower because your carnal self is strong and your Imaan is weak. When the Imaan is weak and the carnal self is strong, then a person goes towards sin. He does not perform Salaah. He knows that Salaah is obligatory but he sins because the carnal self is strong and there is no power in the Imaan. So, understanding the right, he does wrong. This is because the Imaan is weak. This is a danger that a person understands the truth and he does wrong. What danger?

The danger is that when a Muslim understands the truth and he sins, then Allaah will show him difficulties in this world. This is a law that you have been told the truth. You have been given the Deen and you sinned, now what will happen? Now calamities will come immediately. They will not go until the Aakhirah. They will come before the Aakhirah. This is the system that when a Muslim sins, while he understands that this is a sin, and then too he does it, then calamities will come upon him immediately in the world.

Like the person who does not abstain, the doctor tells him to abstain, he does not, so he will see the harm immediately. He will say, “I said to you, did I not? Why did you still do this?” the matter will be turned immediately. It was because of not abstaining. In the same way, calamities will come upon a person immediately.

My friends, while doing work in the path of Allaah, if we face difficulties, they are not a calamity; they are a mercy because through them our condition will be rectified. Therefore, the people of Imaan have been encouraged that do not understand this to be a calamity, but this is a mercy. There is goodness hidden behind it. Just as health is hidden behind medication and abstinence during illness, in the same way, when a person did work for the Deen of Allaah and he faced difficulty, he tolerated problems, he sacrificed, then guidance is hidden behind it, now the person will get guidance.

THE REPORT OF A COMPANION

Once a person came to us in Dehli. He told me his report after Maghrib. I was sitting; we were listening to the reports after Maghrib. He went out for 40 days. He was saying that he went to Muradabad. I asked him, “What did you learn?” he said, “I learnt Salaah, I learnt this, I learnt that.” He then said to me that do you know that I had come to this Masjid to wash my face (Muslims come to wash their faces and relieve themselves in the Masjid bathrooms). I asked, “You did not come to perform Salaah?” he said, “I did not come to perform Salaah, I came to wash my face.”

Then what happened? He washed his face and an Istiqbaal group was there. They explained to him that brother, wash your face, wipe your hands, and sit down. He said, “They made me sit and told me to listen, look, there is a talk about Allaah.” I heard the talk and it affected my heart. I came to wash my face and when the talk finished, they said, “Tell us, who is ready?” I said, “I.” I got ready and spent 40 days. I (Maulana Devla) asked, “What happened during the 40 days?” he said, “Many things happened.”

He said that it was our work to bring intoxicants into the city and sell them. That day, such goods came that we were delayed in showing the samples and the entire night passed so I came to wash my face. They made me sit. So I sat and heard and went away. Now 40 days has been completed. The 40 days was very hard. He said that he

used to drink. He had no link whatsoever to Salaah. His environment was wrong. That is why he felt the 40 days hard, but he found the good environment, he got good companions, so he left the drinking habit.

This drinking is such that the body of a person becomes used to it, if he does not get it, he becomes restless. However, Allaah helped. **When a person treads the path of guidance, then Allaah increases in guidance and if a person treads the path of negligence, his negligence will increase.** He said, “I have left the habit and I have learnt Salaah and returned and he said that that there is still deficiency in my Salaah. Now concentration turns. Then it is not known what happened. This report was completed.

A few days later, a woman and her brother came in a rickshaw. They made big noises that bring our person. You people sent him, we said, “Oh, which person, who did we send?” it was the same person. He went for a second 40 days after the first. We did not send him. It is like this, ‘Those who are on the path, We increase them in guidance.’ The effort that we have been given, we should do it properly. Every person who recites the Kalimah should do the effort of the Kalimah properly. So, the women and her brother came with the rickshaw.

Anyway, they understood that he was sent. He returned, and returned after 80 days. He met me too. I said, “Your wife came with her brother, you had just left them and went? This is not our way. We do work without consultation. **A person should see to the needs of his household and then go.** How did you go while leaving the wife and children? You should have arranged for their

needs and food and then go.” He said, “What are you talking of food, where are we dying of hunger?” I gave this rickshaw to her brother. We are not dying of hunger. Our lives are being destroyed. They are saying this? There is no shortage. Our lives are spent in lust.

There is no shortage, not in food, not in anything else. The wife came in opposition. You people say that complete 4 months in the path of Allaah, with proper effort. I have done this because I have realised about life that my life was wrong.” This person went out is very difficult conditions, but his life turned. He became healthy. So, whatever difficulty, disliked things came over him, was it a calamity or was it a mercy? Tell me, it became a mercy. He went and he completed the 4 months. A few days passed when a person came to me. I was sitting. His clothing, outer form, all of it was in accordance to the Sunnah. He had a small bag under his armpit.

He greeted with salaam and said, “Do you recognize me?” I said, “No.” He said, “I was the person who came to wash his face.” He appearance and clothing had all changed. I asked, “What is your intention?” he said, “I am going for Hajj. I have submitted the forms. A little work is left. I have come by air so that I could complete the paperwork. The tests can be done and I can go for Hajj.” Look, he came to sell Haraam in Delhi yesterday and his line turned all at once. From where did it turn?

Through the correct effort, his conviction was made. He was first getting sustenance from haraam sources. His conviction was made that money does, and that is why he had no concern of food, sleeping, or cleanliness. This was a restless life.

PROOF THAT THE WORLD WILL BE ENJOYABLE THROUGH THE CORRECT EFFORT

My brothers, listen to a formula. It is said that when effort will be made on the truth and sacrifice is made for the truth, then Allaah will make the world enjoyable. And if a person spends a life fulfilling his lust, then he will not get any enjoyment in the world, whereas the person is doing it for the world. If a person does effort for the Deen, then the world that Allaah will give the person will be enjoyable and the proof of this is Rasulullaah □ says, “There are two joys for a fasting person, a joy when he breaks his fast, and a joy when he meets his Rabb.”

Now see, there is a general wave at the time of Iftaar, a wave of happiness. The joy is not for the food, make a non-fasting person sit and see, he does not get the internal joy that a fasting person experiences because he did not fast. This is what the Hadith says. So, if a person lives an irreligious life, then He will not be given an enjoyable life in the world. There are no blessings in following the lust. It lies in religiousness because the shadow of Deen brings joy. These are realities. Therefore, his life changes, a little difficulty will come but they will go, the line has changed.

THE ADVICE OF HADHRAT ABDUR RAHMAAN BIN AUF ↔

Hadhrat Abdur Rahmaan bin Auf ↔ used to say that we have found goodness in everything disliked, the entire report of life. Hadhrat Abdur Rahmaan bin Auf ↔ is a great Sahabi. He held a very high view. He was like a minister in front of Hadhrat Umar ↔, what is he saying? He is saying to the entire ummah that where did he find goodness. He found it in disliked things, difficult conditions. When difficulty comes upon us, goodness will come from there. Like this person, in four months, from where to where did Allaah take him? If this was not the case, his life would have been spoilt. He placed himself on the effort of Da'wah and moved to his home, who made him move, Allaah. Now, the correct direction came.

So, my friends, the effort that Rasulullaah brought before us, difficulties will come in it. Allaah has mentioned this, but you should not worry. Like the examples of a doctor. He is understanding, so he says to the patient that look, when you take this capsule, then you urine will turn red, but do not worry. It is not blood in the urine. It is the effect of the medication. The doctor has experience. He is old, so he will say that do not worry, this red urine is because of the medication. It is not blood flowing in the urine. Sometimes you worry at night, which is why you take medication. Do not worry.

The doctor will say this to the patient. So, Allaah j nurtures us in terms of Deen and Imaan and He says that look, difficulties will come upon you. You should not worry because you are in the path of Allaah. Difficulty will come when doing the work of Allaah. Problems will come, tiredness will come, you will have to go into debt, do not worry. The debt will be relieved. **Ayesha radhiyallaahu anha says that if the intention is correct, then Allaah will fulfil the debt, the person will be relieved of the debt and difficulty will become easy.**

TWO BENEFITS OF MIGRATION

So, Hadhrat Abdur Rahmaan bin Auf ↔ is explaining the crux of his life, that we have found all goodness in things that are disliked. What is the work of Deen? Difficulty came upon us in Makkah, but Da'wah was established. Then migration came and this was even more difficult, migrating. People had to leave everything behind and go to Madinah forever, there was no return. They did not go for four months to Madinah, why? Did they go for four months or for one year? No. It was migration for life; there was no return to this place.

Therefore, they faced great difficulty but migration opened the doors, which doors did it open? **Two doors opened. One was the door of guidance that opened; one was the door of sustenance that opened.** One was the door of guidance that there will be freedom in doing work, there will be no restriction. While here, Abu Lahab causes problems, Abu Jahal causes problems, and there, there is nothing. The path opened. The path opened to do the work of Allaah. There were straitened conditions in terms of

sustenance that was also removed. The condition of the emigrants became good.
First the Ansaar helped, that take our homes, our lands, those conditions became better. The Muhaajireen returned those homes, they returned the land, that may Allaah reward you. Now our needs are being fulfilled. Now take, they were standing on their own feet. ‘And he who migrates in the path of Allaah, he will find great place on earth to go and he will find wide places.’ So, Abdur Rahman bin Auf ؓ was giving this example saying that migration was very difficult upon us but the path opened. So Allaah told us that come onto the work of Deen, and the first thing that will happen is that a person will face things that he dislikes.

THE ADVICE OF MAULANA MUHAMMAD YUSUF ↦

Maulana Muhammad Yusuf ↦ used to explain that the truth begins with difficulty and it ends with success. When a person treads the path of the truth, then difficulties will come at first. He will not accept from within, the environment will not accept, his parents will not accept, all this will happen. What will you do? Will you leave it? No. Leaving it is not the cure. By leaving it, there will be no cure, like the case where treatment became difficult, so a person left the treatment, will the person become healthy?

THE REPORT OF A COMPANION

There was a companion of ours. His father was angry with him for 30 years. His father owned massive land. He says that very well. He made great effort to please his father but he was not pleased. So he said that it is the work of Allaah, I shall not leave it and I shall not displease him, he became pleased after 30 years. He became so happy that he passed away in the path of Allaah. So he said that Allaah has also granted my father.

My friends, Allaah has commanded that when you come onto the effort of Deen, then you will see difficulties. Do not worry. **Your remaining steadfast will become the treatment.** 'Indeed with difficulty comes ease.' A little difference. First there was difficulty, and then there is ease. A person has to tread this path until ease comes. He should tread so much that help comes, **like a person digs a well until water comes.** If someone says that sand is coming, leave it. He will not. Sand will come; first sand will come. If water comes first, then what is the meaning of digging? So sand will come first. Finally water will come. It is the treasure of Allaah. Use machines for it, do whatever you want; you have to reach the treasure.

CONDITIONS WILL CHANGE THROUGH THE CORRECT EFFORT

It is said in this way that make effort until the doors open. Rasulullaah □ taught this. The Sahabah □ complained, 'O Rasulullaah, great worry has come over us, many barriers have come, why do you not make Du'aa'? Why do you not seek assistance for us?" Rasulullaah □ turned to them and said, "Look, your condition will change. This is the call of

every Nabi. Musa _ said to the Bani Isra'il that your condition would change. Worry will come to an end. Whatever barrier there is, it will be removed. Do not worry. In the same way, **Rasulullaah said to the Sahabah , "Your condition will change. All your difficulty will come to an end but you are in a hurry. Complete your work, Allaah will complete his work."**

THE WORK OF THE NAFS, SHAYTAAN AND THE WORLD

I said this because when you will come onto the effort, then these things will happen. The nafs of a person will make him worried from inside and Shaytaan will put him into fear. The work of each of the three is different. The nafs will make a person worried from inside, now what will happen? Look, this will happen, that will happen. Shaytaan will put fear in a person that look; you are doing this, what will happen? You will be harmed. All this is mentioned in the Hadith. The nafs will say that there is no time now. Shaytaan will put fear into the person.

Do you know when he put fear into the person? When a person is on the truth, then he will put fear. Shaytaan does not put fear into a person who gambles; he pushes that person on to spend all his money. He will put all his wife's jewellery on the line, so Shaytaan puts fear into a person that what will your wife and children eat? How will this poor woman be tomorrow? Her jewellery will be sold. He thinks. Now he will not win because the gambler who wins plays more. There is an example in Gujarati that a winner plays more.

So, Shaytaan does not put fear into the gambler but he puts fear into the person who does Deeni work. If he gives Zakaat, then also he will put fear that this is 100000 rupees, 2500 has to be taken out for Zakaat. The amount is huge, whereas it is obligatory to give this amount. Just as it is compulsory to wash the face in Wudhoo, if a single hair remains dry, then will the Wudhoo be done? It will not be done. In the same way, if a person gives one rupee less, then it will not work. The entire 2500 must be given. A fortieth part. There is no permission to give less. So, Shaytaan puts the fear into the person that 2500 will go in Zakaat. However, he does not put this fear when this wealth is wasted or used in another way.

Expensive things will come into the house, the wife will also be happy, so the husband is not afraid of these expensive things. Shaytaan puts the fear, the nafs will make a person worried and the world will rebuke a person. All this is on one side. What will the world do? The world will make up things behind his back. Take this; he is gone. Take this; he has done this. They will not praise him. They will make up things behind his back. So these three things are on one side.

Now, who is his helper? Allaah is his helper. They all say incorrect things and whatever Allaah says is correct. Do not be deceived by their talk. Shaytaan should not put you into deception that the correct is incorrect and the incorrect is correct. Or, I shall do the work of today tomorrow. There are many paths of deception. A person put his work of today off for tomorrow and he was deceived. Allaah says that Shaytaan should not deceive you. The world

should not deceive you, why? The promise of Allaah is true. **Therefore, Rasulullaah placed us onto the promise of Allaah, dear friends. Every Nabi worked according to the promises of Allaah j.**

WHEN THE CORRECT WORK WILL BE DONE, THE HELP OF ALLAAH WILL COME

Once, Rasulullaah was giving Da'wah and people were troubling, they were causing a commotion. This remained from the morning till Zuhr; people were disrespectful. His daughter brought water and saw that her father was troubled so much so she brought water and a towel. She washed his face, he drank water, and the daughter cried. He said, "Daughter, there is nothing to cry about. Allaah has given a responsibility to your father and this work will definitely be done." Look, what is he saying? That this work will definitely be done and he is saying that no baked or unbaked house will remain except that the talk of Allaah will reach there. Unbaked means the villages, the baked home means the cities.

This talk of Allaah will reach the villages and the cities. Allaah has given a responsibility to your father, it will happen; there is nothing to worry about. It is the duty of the Ambiyaa to move along the promises of Allaah, that Allaah has given me a task and He has promised help. This is the sequence. The work is ours, Allaah is responsible, when the work will be done; there will be help.

THE RESPONSIBILITY OF THE MUSLIMS

Therefore, my friends, make yourself work according to the promises of Allaah and make so much effort on Imaan that the Imaan will make us established on the obligatory duties given by Allaah. It should remove us from those things that Allaah has prohibited and it should teach us to use our lives and wealth correctly so that the knowledge brought by Rasulullaah , our lives can be moulded according to it, i.e. the truth should be established in our lives, there will be concentration in our lives that there is success in the commands of Allaah.

There is success in the obedience of Allaah. Read about the remembrance of Allaah, knowledge and the mind will be made. Through this, the right of Allaah will be fulfilled, the rights of the creation will be fulfilled, and the religion of a person will be irrigated. This is the life of a Muslim. Look at the rights of Allaah too.

Look at the rights of the servants of Allaah because it is forbidden to take the rights of someone. We are not allowed to usurp the rights of anyone, irrigate your Deen, like the landowner irrigates his land, in the same way; irrigate your Deen. This is the responsibility of the Muslim. **Remain steadfast on your religion; irrigate your Deen. Once it is irrigated, Deen will spread.** It is necessary to remain steadfast because when a person dies, he will have to answer the question, “What is your Deen-religion?” therefore, a person should remain steadfast on

his religion and pass away. He should not die irreligious. ‘And do not pass away except that you are Muslims.’ So, live on your Deen and die on your Deen. Irrigate your Deen, so much that this spreads in the world.

This is our responsibility. For this, Allaah has given means to the Muslims, means of life and wealth and the path of Muhammad so that they can make a routine of spending their wealth and lives in the path of Allaah. Whatever difficulties come, it will bring mercy. This is the law. There is nothing to fear.

DO THE WORK OF ALLAAH AND ASK FROM ALLAAH

Rasulullaah said that Du’aa’ is the weapon of a believer. Use your weapon. A person is in a problem; then he uses his weapon. What is our weapon? We have been given Du’aa’. We have it with us. Do the work of Allaah and then ask Allaah. You have been given a weapon. Every Nabi was given Da’wah and Du’aa’, that do the work and make Du’aa’. Musa _ made Du’aa’, Nuh _ made Du’aa’, and they reformed the conditions through Du’aa’. Our sacrifice has reached the limit, so work will be done through Du’aa’.

Half the work has been done, therefore take your work ahead, and make your life a life of Deen so that the water of truth can be taken throughout the world. Then there will be mercy in the world. We do not want to take anything from the people of the world, we do not ask anything from the world, but there is one thing in which lies the success

of everyone. It should reach everyone like the water from the sky. Through correct effort, Allaah will grant it, in the world and within us as well.

AFTER SACRIFICE, BLESSINGS WILL COME

Therefore, Allaah has given the Muslims wealth and life, which understand the right of Allaah in your wealth and life. It is our error that we do not understand the right of Allaah in our lives and wealth. That is why we have begun to follow lust and deviation has come. Now we have got the path from the lives of the Sahabah that they recognized the right of Allaah in their lives and wealth. They recognized the right and spent their wealth and lives for Allaah, so Allaah granted them blessings in their wealth and lives and He also gave them guidance.

However, the law is that after sacrifice, blessings will come and help will come, just like difficulties will come after sin. So, blessings will come after sacrifice and help will come, i.e. guidance will spread that through this Du'aa', the work will be done and Allaah will create life in the Du'aa' of the person. All this will happen by doing. This is the path of success that we have been given by Allaah through Rasulullaah . So, He gave us Deen, He gave us the effort of Deen, when effort is done, Deen will come, then we will get success through Deen.

USING MEANS CORRECTLY IS WITHIN OUR CONTROL

Now, make an intention that Allaah-willing, I shall do this, and not in this way that I will do it temporarily, but I have to make my life such that this is the work of my life. What is work? Work is that which a person does daily, what is practice? Practice is that which is done daily. **A shop owner goes to his shop daily, or does he go only on one day and leaves one day?** He cannot leave it because it is his work. I have to live on it; I have to die on it. Therefore, the nature of a person has to be made, the nature of a person has to be made and the work must be done, then doing it daily will become easy.

It will become easy to do it throughout the world and Allaah will give the means. Do not worry. Allaah will give the means. If a person made his nature correct, then he will use the means correctly. If his nature is not correct, then he will use it incorrectly, so it will become a disaster. Therefore, make your nature, Allaah will give the means, the world will come.

Rasulullaah said that the world will be spread out for you. You will get wealth; you will get means. Before this, you should make yourself. If not, then wealth will put you into trial. If the nature of a person is not made. Therefore, make yourself. Make the Imaan so much that it will remove us from trials and place us onto obedience.

Therefore, effort must be made to make Imaan, and then the world will open and spread. Do not worry; do not fear that we will become poor. Rasulullaah said, “I do not fear poverty upon you.” Your poverty will come to an end. This is the talk of the Nabi. I do not fear poverty for you. He said that I fear that you will be put into trial. You will leave religion in the wealthy, in wealth; there is fear of this in the enjoyments of the world. The Ahadith indicate to this, the world will be spread out. Therefore, make your nature and you will be saved from trials and we will remain on the truth and on guidance.

THE ADVICE OF MAULANA ILYAAS ↦

My friends; therefore make this the work of your life that this is my work for life; take out time to make yourself. Go out in the path of Allaah so that nothing pulls us. Maulana Ilyaas ↦ says that go out so much that nothing beloved to you pulls you, but place yourself in the obedience of Allaah. No understand, now you have come right, now your nature and Imaan has been made. Therefore, go out in abundance. The world will not be lost, it will come, you will not become poor, the world will come and it will come as a test and before the test comes, preparation is done.

TASHKEEL

The world has come as a test. Will a person work or not? Therefore, my friends, you have to make yourself. If not, then we are in danger. May Allaah protect us. Aameen. Now take the courage and say, who is ready?

DU'AA'

سبحانك اللهم وبحمدك نشهد ان لا اله الا انت نستغفرك ونتوب اليك . اللهم صل على محمد وعلى اله واصحابه وبارك وسلم . ربنا اغفرلنا ذنوبنا واسرافنا في امرنا وثبت اقدامنا وانصرنا على القوم الكافرين . اللهم اشرح صدورنا للاسلام . اللهم حبب الينا الايمان وزينه في قلوبنا وكره الينا الكفر والفسوق والعصيان . اللهم اجعلنا من الراشدين . اللهم ان قلوبنا ونواصينا وجوارحنا بيدك لم تملكنا منها شيئا . فاذا فعلت ذلك بنا فكن انت ولينا واهدنا الى سواء السبيل . اللهم كن انت ولينا واهدنا الى سواء السبيل . اللهم كن انت ولينا واهدنا الى سواء السبيل . يا مقلب القلوب ثبت قلوبنا على دينك . يا مصرف القلوب صرف قلوبنا الى طاعتك .اللهم انا نسئلك اليسر والمعافات في الدنيا والآخرة . ربنا آتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار . وصلى الله تعالى على خير خلقه محمد وآله واصحابه اجمعين .

سبحانك اللهم وبحمدك نشهد ان لا اله الا نستغفرك ونتوب اليك .

Attaining Deen through sacrifice

الحمد لله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادي له ونشهد أن لا إله إلا الله وحده لا شريك له ونشهد ان سيدنا محمدا عبده ورسوله صلى الله تعالى عليه وعلى آله وصحبه وبارك وسلم تسليما كثيرا كثيرا.

أما بعد فأعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم إن الذي قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة أن لا تخافوا ولا تحزنوا وابشروا بالجنة التي كنتم توعدون . نحن اوليائكم في الحيوة الدنيا وفي الآخرة ولكم فيها ما تشتهي انفسكم ولكم فيها ما تدعون نزلا من غفور الرحيم ومن أحسن قولا ممن دعا الى الله وعمل صالحا وقال إنني من المسلمين . صدق الله العظيم

Look brothers; whoever is travelling tomorrow, the musaafaha (hand-shaking) was done for them yesterday. It is the time for their cars and buses. They should travel now; they must not sit. They should go and do their work. Those who are not travelling now, they should stay here.

They should remain seated properly here all the time. Those who are standing should sit also. They should sit where they get place. Those who are sitting; should listen properly to the talk. This is not some custom, that a gathering (mahfil) is held. It is not like that, but this is a responsibility. The responsibility must be understood. This responsibility will be explained. Therefore, listen properly to the talk, and then prepare yourself. This is our responsibility. It is incorrect to see this way and that way; who came and who went. The talk that is being given, concentrate on it. If a person does not concentrate, then he will remain saying, 'What has been explained?' he will not know that has been said. Similarly, end your negligence. We should not remain negligent. We should fulfil our responsibility. Upon this the help of Allaah will come.

OUR NEGLIGENCE REGARDING DEEN

When people take up responsibility, then Allaah will help them. Our nature regarding Deen has become that nothing should come upon us, somebody will do it, someone will become the Ameer, a Jama'ah will go for 40 days, someone will cook and no responsibility comes to us. **That is why a person remains weak because he does not take up his responsibility,** otherwise, all the work will come. The time for giving Da'wah will come, the time for doing Ta'leem will come, the time for Dhikr will come, the time for worship will come, the time for cooking will come, the time for washing clothes will come, all these thing will come in this work if a person learns.

This is because all conditions will come. Sometimes a person's clothes will tear on journey. In times of before, the Jama'ah used to keep a needle and thread because they had to sew. Sometimes the clothing gets caught somewhere and it rips, so the needle and thread is of use. In this, there is work and work. There is nothing else.

However, what happened is that people do not take up their responsibility and they go just like that. That is why they do not remain enthusiastic and they do not even complete the 40 days. Their feet have not even moved. When a person will make himself firm upon the work and he gains understanding of the work, then his feet will be firm. The person who has not understood anything, his feet will not be firm. Until when will this carry on? He has not

understood anything and whatever he understands, it takes him forward.

OUR SITTING AND LISTENING IS WORSHIP

He who makes effort will understand, and he who understands will go forward. He who does not concentrate, what will he do? Therefore, we must make ourselves firm. We should listen to the talk with concentration and do the work with concentration. Through this, a person will become a person who does work. So, listen to the entire talk and stay here until the Tashkeel is complete. Make the habit that until the talk has not ended, the work is not done. It should not be that a commotion is created. This habit is wrong that people get up and go. Do not do this. This is a gathering of Deen. This is not a festival. We have not made a festival that brother, come let us go! This is not a talk of festivity.

We are sitting here for worship. Our sitting is worship, our listening is worship; the speaking is worship. We should visualize that we are in worship. We have not come to a festival. We should make this firm in ourselves. Therefore, we should not leave worship as long as the act of worship is not complete. Just like in the case of fasting. It cannot be broken if the fast has not been completed. If the Salaah is not complete, it cannot be broken.

The entire thing must be completed. If a person begins Hajj, he cannot break his Ihraam. He can come out of Ihraam once the Hajj is complete. Will you do this? Do not forget. Now, after saying Insha Allaah,

THE WAY THAT ALLAAH TAKES WORK FROM THE AMBIYAA

My friends, Allaah has given the Deen to us for our success. Through it, the blessings of the world will also be given and success in the Aakhirah too. In order to get both these things, guidance is given. All this is part of Deen that you will be given blessings in the means of the world and in the Aakhirat you will be given salvation. These two things must be acquired, that is why you are given guidance, i.e. the path will be explained. This has been kept in Deen from the side of Allaah and for this, Allaah made the Ambiyaa do work, i.e. the most special of the servants of Allaah, they are more virtuous than the angels too, the Ambiyaa'. He made them do work because it is a great work.

If it was a small work, He would have given it to a small person that brother, give it to the workers; the workers will do it. It is not like this. It was not done for money. Did Allaah give money to any Nabi? Did He give a treasure? That; take this treasure and do Tabligh. It is not like that. Allaah made the Ambiyaa do the work of Deen by making them go through sacrifice, not through money. Give all the people money and call them from my side. **He did not make the Nabi give money and do the work.** Use your own wealth; we shall not give money. Did Rasulullaah give Hadhrat Abu Bakr money? No, he was the closest person to Rasulullaah .

AN EXAMPLE OF DOING DEENI WORK WITH SACRIFICE

When Rasulullaah ﷺ prepared for migration, it was the hope of Hadhrat Abu Bakr that he should be taken with. Permission was given that Abu Bakr will go with. Abu Bakr had kept two camels ready from four months before. If the command suddenly comes, then where will he run to get it? So he kept it ready from before and he fed them at home because if they are grazing in the jungle and the command comes that migrate, then where will he go to the jungle and get it? This is called Ihtimaam, i.e. giving due importance, just like Ihtimaam is shown for a wedding, rice is bought etc. So, there should be Ihtimaam to fulfil the command of Allaah. Rasulullaah ﷺ came in the afternoon to the house of Abu Bakr . Rasulullaah ﷺ would never come at this time. He asked, “What is the matter?” Rasulullaah ﷺ said that I have been given the command to migrate; I have to go quietly. I have come to tell you. You must come with me on this journey.” He said, “I have kept two camels ready.

One for you and one for me.” He ﷺ said, “I shall pay for it and take it.” He said, “According to your pleasure. If you accept, then it is your wealth. If you want to pay, then it is your wealth.” So he paid for it, whereas he had such a close relationship with Hadhrat Abu Bakr . He ﷺ said that he will take the camel by paying for it. **So, whatever he bought the camel for, he sold it for that price to Rasulullaah ﷺ. So he used his wealth and did work.**

Allaah made the Ambiyaa do work in this way. He made the Ambiyaa use their own resources and do the work, not with money, but through sacrifice.

THE MEANING OF THE WORK OF THE AMBIYAA' BEING FULFILLED

The Ambiyaa did the work of Allaah through sacrifice. They did it for a specific time until the work was completed. What is the meaning of the work being completed? Whatever they were responsible for, that was done. It is not that all the people believed. This is not the meaning of becoming complete. They completed whatever they were responsible for, whether the people believed or they did not believe. That is a separate matter. They did not make others believe, they did the work. This is the sequence of the work; that it is not our responsibility to make people believe. People do not believe, people do not stand up, people are not ready, brother; you do your work. The work is to be completed, how many people got ready? Whatever the amount may be. **There were approximately 80 people with Nuh _. In how many years? In 950 years.** And by us, we complete a chilla in 35 days. How many days is one chilla? 35? 36? Two days a person will stay at Nizam ud Deen and two days he will be travelling from here to Culcutta, Bombay, where and where the journey lasts, that is all counted. Is this calculation correct? The work was not done and the time was not completed. If the time was not completed, then how was the work completed?

One fast is twelve hours. If a person keeps a fast for 10 hours and takes a break for two, has the fast been

completed? The fast is done, but it is spoilt, it is not correct. What will be the result? Will there be any result? This is because the work was not done, when the time is completed, the work will be completed. When no time was given, then how was the work done? And work requires time.

SUCCESS AND FAILURE IS THROUGH THE POWER OF ALLAAH

Hadhrat Nuh _ spent 950 years doing work. Now count, how many chillas is this? How many people accepted? Close to 80, why? This is because making people was not the objective. **The responsibility was to do work, so the work was done.** When the work was done, then Allaah j decided. The decision was that those who believe will be successful, those who do not believe, they will be failures. Whether they are few, but they were successful. Even if they were more, they were failures. So, there is power to make the believers successful, not things. There is power in order to give success.

Through power a person will be made successful and through power a person will be made a failure. **Fir'awn was made a failure through power and Qaaroon was made a failure through power.** Musa _ and Harun _ were made successful through power. This is the case, whereas Fir'awn had a kingdom and Qaaroon had wealth.

Wealth and the wealthy are not the owners. He had a great personality in the world but he was made a failure. This one was weak and he was made successful. So, those who

believe are made successful through power, those who do not believe are made failures by power and conditions of failure are placed upon them in the world. Moreover, they see that we are failing and they become worried.

EXAMPLE OF SUCCESS AND FAILURE THROUGH THE POWER OF ALLAAH

Allaah j placed the conditions of failure upon Fir'awn. 'And We decided that Fir'awn, his minister and his army will be shown such conditions that will place them in worry.' The army was also placed into worry. He said that such conditions We shall bring on Fir'awn and on his minister and his army that will place them in worry. So such conditions come about. This was told to us. Allaah will show us that We placed the rulers, the armies in such conditions that they became worried because it is the power of Allaah. Why was this power against them?

This is because they do not accept and the ocean was split for Musa _ and his people and twelve paths were created in the ocean. They passed through the twelve paths. **Allaah let Nuh _ sail on the ship and He let them sail for six months. They were boarded in the ship from 10 Rajab to 10 Muharram.** The ship moved in the flood for 6 months. He gave salvation to the 80 odd people and He destroyed the rest through His power.

Allaah j told us this so that the ummah understands the power of Allaah. These are not simply incidents. In the incidents, there is power that he who treads according to

the command, he will be successful and he who does not tread according to the command, he will be a failure. If though the person does not understand the command, he will tread accordingly, then his nature will be made.

PEOPLE MOCK THE RELIGIOUS

People mocked Nuh _. People mock the religious, do they not? It is the habit of people. People mock the religious. So, Nuh _ was mocked. They would say to Nuh _ that you are speaking of being a Nabi, now you have become a mystery, now you have become a carpenter, now you have become a person who works with wood, you are making a ship outside on land. There was no water. So, they were mocking, saying that where will your ship go? On the mountain? People understand the truth later on. Therefore, they mock the truth. Nuh _ used to say that you are mocking us; you will get the reply. They were saying that your ship will travel on the mountain because he would do his work all the time. He would call to Allaah, so sometimes he was called mad for he could do no other work.

THE TRUTH IS UNDERSTOOD AFTER A WHILE

We took a Jama'at to one place. A person had passed away there. He was buried after Jumu'ah. We also participated. There was a companion there who gathered the people on the funeral occasion. He said a few things about Deen that, brothers, look; life will be completed in this way. So one

person said that where will the talk of these people of Tabligh end? At every place, whereas he was speaking the truth that brother, this is in front of everyone, we have to prepare for this; the talk is good, is it not? However, people understand the truth later on so he said immediately that we do not know where the car of these people of Tabligh will go.

However, he spoke in accordance to the law. This is the underlying cause of the matter. However, it is such that people understand the truth later on. Therefore, they remain behind. They lose the opportunity and then become worried because they lost the chance. They remain deprived. Therefore, there is a command in Deen that when you hear, then go forward, do not delay, we shall see, very well, we shall do it later, brother, it is not such.

So, people understand the truth later on and that is why they mock. Nuh _ gave the reply with great composure. You will mock us, so the reply of mocking you will get. Where will it go? Will the ship climb the mountain or will it sail at sea? Allaah has power, He will let the ship move, so the ship moved. Allaah commanded the sky and the earth, so rain fell from the sky and the earth also began to bring water up. 'We took out springs of water from the earth', water from the top, water from the bottom, these waters joined and reached the level that Allaah decided.

The ship moved in the water but He told him that the ship will move. In these incidents, Allaah explained power to the believers that when you do work, then the power will help you and if you do not take anything of Deen, then you will remain deprived. You will be deprived of power too. May Allaah protect us. Aameen

EVERYTHING FOLLOWS ALLAAH

The power of Allaah was shown in water. The water increased until it went above the mountains, it continued going up because it was coming from the power of Allaah. The water was commanded to move. The water moved as a punishment because the water follows Allaah. The water that irrigates the farm, the water that gives life, when that water is given another command, then it will destroy, so, will it leave anything? It is mentioned in the narrations that the water was commanded to move, so whichever angels were commanded over the water, whatever water was leaving, that water left the control of the angels, that today we are not in your control because we have been commanded. We shall move today. **The water came out, beyond the control of the angels because the water was commanded directly by Allaah.** Everyone fears the command of Allaah, the water came down from the sky and from the earth and it went above the mountains, even the mountains were drowned. Read the Qur'aan.

You will understand that Allaah made water a punishment; otherwise water is a means of life. So, because of the disobedience of people, conditions are created in means. In means, there will be calamity instead of peace. Water is a means of peace; everything gets peace and comfort through water. This means of comfort was made into punishment.

So Allaah creates conditions in the means. Allaah has great power. These failures will show that We can create failure in means. We can create conditions of success in means.

Through means, the power will be shown. Success will not come through means. The fire was cooled for Ibraheem _. This was done through His power. The fire that was lit by the enemy, it was raging and it was made cool all at once. So, it is the choice of Allaah to create conditions in the means.

CONDITIONS ARE CREATED BECAUSE OF THE ABSENCE OF DEEN

Allaah brings conditions in difficulty as well, that enmity is placed in the hearts and enemies are created. Now, each person finishes off the other. The enemies do not have to do anything. They will die over each other. He does nothing; he is sitting comfortably. Husband and wife are fighting, now brothers are dying because enmity has come into their hearts. This was written above that one brother will finish off the other. He will finish off the brotherhood. Such conditions will be created. This is called punishment, disunity. When there is no Deen, then such conditions will be created that the conditions of hearts are spoiled.

The conditions of means are also spoiled and when there is irreligiousness, then the conditions of the Aakhirat will also be spoiled that Allaah will give wealth and He will also give enmity. So, where has the wealth been destroyed? In the enmity.

We went to a locality taking a Jama'ah there. This was many years ago. I was told that the people here earn from overseas and they are very wealthy but there are many mutual arguments among them.

THE ADVICE OF MAULANA YUSUF ↦

Maulana Yusuf ↦ says that Allaah is very powerful. He gives wealth and He gives enmity. Now, will they get peace through enmity? Now bring peace by buying it and the wealth has become a calamity. Otherwise, money is a mercy, it is the bounty of Allaah but it became a calamity for them because they do not know the rights of each other. They got wealth and they got enmity. The wealth will be spent and they will not get peace because they do not have Deen. **Deen showed the way to goodness (Ihsaan). Deen did not show the way to harm and hurt.** What is goodness to Allaah? Goodness to Allaah is that you should worship Allaah such that as though you see Allaah. Like in the case where a pious person is seated before you, the person is watching. So, worship Allaah as though He sees you.

This is called Ihsaan. Do Ihsaan with Allaah and with the creation. Rasulullaah explained that why are conditions not correct, it is because a path has been shown in Deen, and they have taken another path.

So, instead of guidance coming upon the nation of Nuh _, a flood came, otherwise guidance would have come. The Nabi is working for 950 years, why is guidance not coming? They took another path, so guidance will not come. A flood came and instead of guidance, destruction came. In the same way, conditions are placed in means through irreligiousness, wealth will come and enmity will

come. **Deen teaches Insaan (man) that do Ihsaan, when you will do Ihsaan, and then Ihsaan will come in reply of Ihsaan. You reap what you sow.**

THE ADVICE OF MAULĀNĀ IN'AM UL HASAN ↦

In Islaam, there is a command to do good to one's neighbour, even if the neighbour is non-Muslim. Maulana In'am ul Hasan ↦ used to say that people have not learnt to deal well with their neighbours. Now they fight with them. In the fight they make a case. The case goes to court. A lawyer stands up in front of the neighbour and he has not come to do a favour of 250 rupees. He said that do a favour of 250 rupees to the neighbour and he becomes a friend.

He would be concerned in your absence that my brother is gone; do you not have any work? He asks the people of the house, will he ask or not? This is because goodness will come in reply to goodness. So he said that we have not learnt how to do a favour of 250 rupees and a lawyer of 2500 rupees has stood up in order to fight with him, that I have fought, the lawyer must also fight. **First he fought with weapons, and then he fights with the law. But he is still fighting.** First he fights by lifting his hand, he fights with weapons and then he fights with the law, will he be successful? No, he will become an enemy, if he wins; he is an enemy because the path was wrong. The result is that all will be wrong and the path of Deen is the truth. **Deen will tell you that this is the truth. This is the right of the creation.** This is called goodness in the sight of Allaah. This is called goodness according to the creation.

THERE IS NO VALUE OF AN IRRELIGIOUS LIFE

Therefore, it is said that Allaah has placed the success of His servants in His Deen-religion. He has given the da'wah of religion to the traders, to the workers, to the farmers, to everyone. For them the religion is like life in their bodies. When there is no life in the body of someone, then his body has no value and there is no value to that life which has no Deen in it. The one who remembers Allaah is alive and the one who does not is dead. This is stated in the Hadith. He who does not remember Allaah, it is as though he is dead. What is the value of a dead corpse? Nothing. A dead person is to be removed far away; it is not kept here. The place for it is different. It cannot live in the line in which the livings stay.

So, it is said that the one who remembers Allaah is living and the one who does not remember Allaah is dead. So; he whose life is empty of Deen, he dies before his death. He is a corpse, i.e. he has no value by Allaah, no matter what he does.

IN THE PATH OF DEEN, IF THERE IS HARM TO THE WORLDLY LIFE, IT IS NOT HARM

Therefore, my brothers, bringing yourself upon Deen has great importance. No matter what form a person is in, he

should prepare himself for Deen so that Deen is brought alive. However; with his effort. This is his responsibility. If someone sees some harm in this responsibility, then he should tolerate this harm. He should not run when seeing the harm. He should tolerate the harm just as the sick person tolerates bitter medicine. He will give money and take the bitter medicine and drink it again because he wants to become healthy. When a person gets guidance, then behind guidance is the bounties of Allaah. Behind deviation, there is no bounty of Allaah. A person has gone astray, he went off, what reward will he get? There is no reward. Whatever bounties of Allaah will come, they will come upon guidance. All the Ambiyaa' were upon guidance and Allaah sent bounties upon them, and he was shown a little harm before.

THE INCIDENT OF A SAHABI

When Rasulullaah was engaged in Tabligh in Makkah, Tufayl bin Amr Dawsi had come to Makkah. Besides having a noble lineage, Tufayl was a great poet and he possessed great understanding. He had a pact with the Quraysh. When Tufayl came to Makkah, then a few people of the Quraysh came to him and said that a person has come amongst us. He has split the entire community. His speech is like magic, in that it causes a split between brothers, couples and fathers and their children. Stay away from him for we fear that you and your nation should not get involved in this calamity. As far as possible, do not listen to any of his talk. The Quraysh put so much fear into him that he plugged his ears that even by coincidence; the talk of that person should not fall on his ears. This was to

such an extent that people began to call me the person of ‘two pieces of cotton wool’.

It so happened that one day he went to Masjid al Haraam and he saw that he is standing there and performing Salaah in front of the Baytullaah.

Tufayl says that I went close to him and stood. Although I did not want to hear the talk of Rasulullaah , but Allaah j wanted that I should hear some of his talk. Subsequently, I heard his talk without choice. It seemed very good. In my heart, I said at the time that I am an intelligent person and I am a great poet. The beauty of any speech cannot be hidden from me. I shall definitely listen to his talk. If it is good, I shall accept it and if it is inappropriate, then I shall leave it. Subsequently, when he returned from the Haram, he went behind Rasulullaah . When Rasulullaah reached his door, he said that your nation has made me so fearful of listening to you that I put cotton wool into my ears so that I do not hear your talk. However, the will of Allaah refused that I should not hear your talk, the talk that I heard was very good to me, present your Deen-religion to me. Rasulullaah presented Islaam to him and he recited the Qur’aan.

He says, “By Allaah, I have never heard something better than the Qur’aan and I have never found a Deen-religion more balanced than Islaam.” And he accepted Islaam there and then.

So, people will place barriers, Allaah will help. The help of Allaah is with work. People become worried, they run, so when they run, they run. This is wrong. They will be caught up even more and if they remain firm, Allaah will

give them the path, and He will grant them guidance. He heard and the talk went down and he immediately accepted. Enough, I have accepted you as the Nabi of Allaah and I have brought Imaan.

EFFORT UPON IMAAN AFTER BRINGING IMAAN

He said that what should I do after bringing Imaan? It is common practice that after bringing Imaan, a person should do his work. Like a person becomes a tailor. So he sits at the machine and begins work, that I have come as a tailor, I have completed a six months course and I have become a tailor. So he will sit at the machine in a shop. He has to sew clothes. He spent six months in acquiring this knowledge. And this person spends four months and sits. The basket will hang; the tasbeeh will hang. It should not be like this. He said that when I believed, then what is the first demand of Imaan? He learnt the demand of Imaan. So he said, “O Rasulullaah, I am an accepted person in my nation. I am a great person. My talk is accepted.” He was asking that if it is also your view, then can I bring my nation onto the path towards which you call? The people will accept because he was a leader. “If you permit, I shall speak.”

He went back and increased the work on his own. However, this is another matter. It is not a matter of leadership. This is a matter of the Aakhirat. The aspect of leadership can be understood, will Aakhirat be understood? This is the meaning of the truth being understood later. Not one believed.

CONDITIONS WILL COME UPON A DA'EE

This work of Tabligh works like that. Someone will say that accept what I say. He is the leader here. So he will be the leader in worldly affairs. When he speaks of the Aakhirat, then he is no leader. He does not know his forefathers, where has he brought his talk from? No one accepts; he becomes worried. Allaah will make his talk correct because Allaah does, the leader does not do. Nothing happens from you, it happens from Allaah. Explanation is given to him. Allaah will also correct the conviction of a person. He becomes worried. No one believes, so he goes home immediately, he goes behind someone; he becomes angry. A senior person does not become angry, so in a state of anger he comes to Rasulullaah □, "O Rasulullaah, not a single person of my nation listens to me, what should I do?" they made him angry, should he curse them, it will end.

He gave this view to Rasulullaah □ that he should make du'aa' of misfortune for them because none of them believe. So they must be destroyed. Is this our way, that those who do not believe should be destroyed? Were you created to destroy? No, you have been created for work.

When work will be done, people will do work. You did not do the work and in order to reform you became angry. Instead of making Du'aa' for destruction, Rasulullaah □ made Du'aa' of guidance because the status of the Nabi is that he makes Du'aa' of guidance. It is not that he destroys

people. So he says that when Rasulullaah made Du'aa' of guidance for the people, I did not like that what guidance is this? He wanted to correct them and said that he does not think that those who free themselves will not do the work, but it will be done by tolerating.

TWO ADVISES OF RASULULLAAH

So, instead of making Du'aa' of misfortune, Rasulullaah made Du'aa' of guidance and then he gave two advices. They are principles. A great lesson lies in these two things. **The two things he said was that look, go back to your nation and deal softly with them. One advice was this that be soft.** He had come all heated up. He brought talk of destroying them. Be soft with them and deal in a soft way. One advice was this that look; during the work, there will be conditions. Therefore, become soft with the work. If not, then you will fight during doing Tabligh. In making Tashkeel you will fight. So no Tashkeel will take place. So he told him to return and deal softly with them.

The second thing he said was that we speak softly so that in your nation, there are many valuable jewels like you. There are many valuable people. When you do the work, then. Those jewels will come into your hands, so the circles in which these people are; they are understanding people, if they join, then they will do great work in the world. You will not worry about destroying them.

THE ADVICE OF MAULĀNĀ ILYAAS ↦

Maulana Ilyaas ↦ used to say that this work of Da'wah is the trading of these jewels. Look at how much beauty there is in them. How valuable is this person. The work of Da'wah is that you should look at the beauty of others, that how many good qualities does this person have, how much understanding does he have, if Allaah grants Taufeeq to him, there will be great work taken from him in our effort.

So Maulana Ilyaas ↦ used to say that our Da'wah is an exchange/trade of good qualities. **Look at the good qualities of others, not the evil qualities. In other movements, weaknesses are looked at.** He is like this; he is like that. He did this harm to the country, to the nation; all his weaknesses will be counted. This person works in a bad way. He drops others and raises himself. This is not part of Deen. In Deen, a person does not drop others and raise himself; but he makes others.

Ever woman is not a woman and every man is not a man. Allaah has not made the five fingers the same, when looking at them, it is a man, it seems as though it is a woman but it is not known what Allaah placed in them. The five fingers are not the same that all the people are the same.

ALLAAH HAS KEPT SOMETHING IN EVERY PERSON

My friends, Allaah has kept some goodness in every person. When you give Da'wah to a gambler, then his goodness will come this side. Just as he was spending money in gambling, he will use these same rupees in sacrificing because his courage has been made. He was spending money in gambling. He had the courage for this, i.e. to spend in gambling. Our good quality is that we should bring him on this side. Now what will he do? **His money was being spent in gambling; it will not be used in the truth.** We should do this. We do not have the courage. We have broken his courage. This is called courage; otherwise one day he will empty his entire house. Now he will understand Deen and he will not gamble. He will use his resources in good. Whatever strength he was utilizing, it will be spent here, on his Deen.

Therefore it is said that Tabligh is an exchange of good qualities. **Look for the good qualities of others, study, how many good qualities do they have? Then bring them in yourself.** So you advised him. Rasulullaah ﷺ taught his companions how to do the work. Now that he has come into Deen, what are the principles of the work? Doing the work with softness, what else should he do? He should look for the good qualities of people. There are other people who have good qualities like you; do you worry about destroying them? Have concern to use them.

THE RESULT OF DOING EFFORT ACCORDING TO THE PRINCIPLES

Subsequently, he hears the advice and goes back, and then he goes back and does work. Now he does the work with resoluteness. He is punctual just as you advised. Rasulullaah also migrated from Makkah. He is still doing his work. He is now spending his time in migration; five to six years, he is still in migration. When the six years of migration have passed, and the seventh year of the migration comes, he reaches Madinah, in what state does he reach Madinah? He comes in the condition where he brings 80 families of his people. This is a huge number. He brought 80 families of his people. O Rasulullaah, this is my nation.

This is called responsibility. He said that there are others like you. So he is meeting 80 families. He is making them meet Rasulullaah . O Rasulullaah, these are people of my nation; these are 80 families of my people. They are meeting.

The first person to believe and accept is Abu Hurayrah ؓ. Now it has been proven that there are many gems, there is none parallel to Abu Hurayrah ؓ.

EXAMPLE OF SUCCESS THROUGH THE CORRECT EFFORT

Firstly, he who accepted, he was Abu Hurayrah ↔. Abu Hurayrah ↔ was such that he stayed with Rasulullaah all the time, he remained hungry, thirsty, he and his mother. His mother did not believe at first. Abu Hurayrah ↔ would make effort on his mother daily. Allaah, grant Imaan to my mother. Allaah, grant Imaan to my mother and he was asking here and there. Imaan was not with him. Once he tried to explain and he spoke harshly such that his mother became worried about Rasulullaah . He came crying that my mother did this today. Say something like this about her. I am being hurt that on one side you are the Nabi of Allaah and its etiquette. On the other side is my mother. My mother will be destroyed. O Rasulullaah, make Du’aa’ for my mother that may Allaah grant guidance to my mother.

Du’aa’ of guidance must be made for my mother. So Rasulullaah made Du’aa’ of guidance for my mother. **The one who seeks will get. He who makes effort will get.** He is making effort on his mother that his mother should get guidance and he is making Du’aa’ too. He is also crying in front of the seniors, “O Rasul of Allaah, make Du’aa’ for the guidance of my mother.” He was pleased upon the Du’aa’ of Rasulullaah that the Du’aa’ of Rasulullaah will not be rejected. He immediately went home and the door of the house was closed.

He heard the sound of someone bathing. His mother heard someone coming inside. She said, “Wait.” She wore her clothes and came out. She said, “Abu Hurayrah, listen, I testify that there is no deity but Allaah.” The Du’aa’ was accepted. When the correct effort will be done, a person will get success. When we take up responsibility, the help of Allaah will come.

THE ADVICE OF ABU HURAYRAH ↔

Abu Hurayrah ↔ was such a person that there was none like him in the nation. How many Ahadith he learnt? Allaahu Akbar. Only Allaah knows. He learnt so many Ahadith that is it not even known. He used to say that I took each grain of this knowledge from Rasulullaah , like grains are planted, i.e. he did not forget what he learnt. So he said that in your nation there are many valuable jewels.

THE WORRY OF A SAHABI

There was a person, he used to think that this is the sky, this is the earth, this is the moon, this is the sun, it has a Creator, but how can I get Him? He was thinking about this. This is called the nature of a person he is thinking that definitely there is a Being Who created the sky and the earth, how can I meet Him? The call of this person reached Rasulullaah so he immediately accepted that he has come onto the path. The Nabi joins the people to Allaah, ‘Say, this is my path, I call to Allaah.’ They received the call; their work is done.

There is no harm in the path of Allaah; there is sacrifice. **Therefore, it is said that whatever responsibility a person takes up, that amount of help will come, and how will the help come?** Through power. We cannot say anything. There is nothing to worry about. We have to get involved; it is a matter of being firm. Whatever harm is seen, it is not harm, it is sacrifice. A person used his wealth. He used his time. He did some work here and there. That was sacrifice. No harm occurred because he acquired such a great thing, how could he be harmed? **Harm is that when he loses something and he does not get anything. So he who gets Deen, how could he be harmed?** Never.

Therefore, learn Deen. This is sacrifice, not harm. Then the blessings of sacrifice will come, that a person will spend wealth for the sake of Allaah, he will use his life for the sake of Allaah. He will experience comfort for the sake of Allaah. This is his sacrifice. He will get closer to Allaah and when he gets closer to Allaah, He will hear you.

THE DU'A OF THOSE WHO SACRIFICE IS IMMEDIATELY ACCEPTED

Therefore, the Du'aa' of those who make sacrifice is heard immediately. There is no delay. They are close to Allaah. They are heard immediately and the Du'aa' of those who fulfil their desires takes long. Abu Hurayrah came with the request of Du'aa' because he was close to Rasulullaah , Rasulullaah immediately made Du'aa' for him and the Du'aa' of Rasulullaah was immediately accepted. The

person who requested for the Du’aa’ was also a person of sacrifice, that is why the Du’aa’ was accepted. So, things will be done through the Du’aa’ of the elders if we are on the path of sacrifice. If not, then the Du’aa’ of the elders will take long because their line is wrong, otherwise the Du’aa’ of the elders is immediately accepted. The Du’aa’ of the people of Allaah, those who are on the path of Allaah, they will get.

The effect of the Du’aa’ of the sincere servants of Allaah

Maulana In’am ul Hasan ↦ used to say that Du’aa’ is something of the path of the Ambiyaa’. Du’aa’ is not something of the path of the worldly people. It is not something of the path of the evil. Du’aa’ is something of the path of the Ambiyaa’. The Nabi of Allaah brings Du’aa’ and Da’wah. The effort of Da’wah and the bounty of Du’aa’. We will do the effort of Da’wah, then through Du’aa’ we will take the bounty of Allaah. Ibraheem _ made Du’aa’ for his family, so in a barren land, Allaah let his family live and He took out Zamzam water for them, and the sustenance and fruits of the world were opened for them. In a barren land, where nothing grows, He gave such water that in the world the like of it is not found. He made this Du’aa’. My children are here and there is no food for them here. Make arrangements for their living and make habitation for the people. People will come here, until now, people continue going there. Every year, people continue going. They spend thousands and those who do not go, they face that direction and perform Salaah facing the direction and it is their hope that we should go. Love has been placed in the hearts of these people.

So he used to say that Du’aa’ is something of the path of the Ambiyaa’. It is not of the path of others. When this

work of Deen will take place, then there will be life in Du’aa’. Through the Du’aa’ of Isa _, the dead would come back to life.

THE HELP OF ALLAAH COMES BY DOING THE WORK OF DEEN

My friends, the definite path of taking benefit from the power of Allaah is the path of sacrifice. The Deen of the Nabi; the effort of the Nabi. The power of Allaah is with each deed. When a person will make the intention of the entire deen and do work, then how much power will be with him. Rasulullaah did work in the world with the intention of complete Deen, so how much power and how much help was with him? **No Nabi was helped so much as our Nabi was. He was sent to the entire mankind. He kept the entire universe in front of him and he worked.** Allaah let the winds and what and what things help him. He was helped in such a way that his enemy became his friend, his heart turned and he came with his request. We troubled you; we troubled your companions, what will happen to us? He would say to them that do not worry, Allaah will forgive you. Through your Imaan, through your migration, through your Hajj, you will be forgiven. You have come onto the real path, and continue doing this work until death, that this is the work.

Enemies became friends. This is help. Allaah will grant such help and there will be place in the people’s hearts for them. Those who were enemies, they became friends and acceptance settled in the hearts and blessings came in their means. Need was removed.

THE DIVISION AMONG THE SAHABAH OF THOSE WHO TEACH THE WORK

The companions of Rasulullaah were needy at first. Now blessings came. Now they feed people and teach Deen to the people. They do not earn by means of this, that a person has come to learn Deen, earn from him, no. They would not do this, but they would feed and teach Deen to them. Sometimes, Rasulullaah would divide the people, that who will feed this person? Who will take this person? He would say, "Give me 20 people." Sa'd bin Ubaadah would say, "Give me 80 people. I will take responsibility of feeding them. That era was not of hotels. The Sahabah would say that give me 80 people, give me 10, give so many to me. This began. Now the Sahabi would take the person and feed him. Then, when the work increased, he would take the people to his locality. Now; not in the house, but in the Masjid of the locality. They would teach there and feed there. This is the Sunnah. This is the Shari'ah. They would teach.

They had to make the local effort. At first, there were very few people, now people began to come. Now what shall we do? Make it a programme, no. They did not make a programme. They had to be taught. They will stay in the Masjid. From this Jumu'ah until that Jumu'ah. So they would teach them. Such people learnt Deen and love came into them. They loved those who taught them. They loved those who dedicated themselves.

People do not love those who earn. Therefore, Imaan spread and love also spread. Conditions became good. These are the blessings of Imaan that they love those who engage themselves, they love those who teach. This method was employed. Through sacrifice, Allaah grants blessings.

THOSE WHO HAVE POWERFUL IMAAN HAVE POWERFUL BLESSINGS

Sometimes, blessings will come all at once. At night, Hadhrat Abu Bakr sent a few guests with his son; that take them. Take them home and feed them. These guests came home. They are called guests because they do not own the house. The son said that they are sitting with Rasulullaah . There is work. He said, “No, we shall not eat without them. A person of the house will be with us. Now they were delayed and they reached late.” He asked, “Did you feed the guests?” the son remained silent out of fear. The son remained silent out of fear because Hadhrat Abu Bakr kept a strict watch over his children; otherwise he was a soft person. So, he remained silent out of fear. It got very late, and he did not come out. So, he said, “Wherever you may be hiding and hearing my voice from, I take an oath that you should come here.”

He came. He asked, “Why did you not feed them until now?” He said, “Father, the guests were not ready for as long as the person of the house does not come, we shall not eat. It is not my fault. They were not ready.” So, when they

sat down to eat with the guests, it is mentioned in the narrations, a narration of Bukhari and Muslim that the guests were eating and the food was increasing, it was not decreasing. So Abu Bakr said to his wife that this food is increasing instead of decreasing. What was this? This was blessings. Food decreases by eating and this was increasing. He could see it.

So, whoever has powerful Imaan, he will get blessings quickly. The blessings of Imaan have been kept. Through the blessings of Imaan, they come into means. The food was increasing. He took it to his wife that the food has increased, feed the house people.

THE RIGHTS OF DEEN

So, Deen is our right. A fabricated Deen has not come. It is wrong that this was fabricated. Not at all. All praise is due to Allaah; it is the truth. Therefore, he who fulfilled this right, Allaah gave him the truth; that take, i.e. He gave the blessings of the world and He granted guidance. He gave the promise that after death there is this. Deen is our right. Therefore, Deen has a right upon us. **One of the rights of Deen is that we should have conviction that it is the truth. There is no doubt about it. The second right is that we should become followers of it.** We should not follow our desires, but we should follow the truth. Then Imaan will be prepared. Imaan will be prepared when people come out of their desires and make themselves followers of the rights of Allaah.

The third right is that we should irrigate this Deen, just as people irrigate their lands. Then the land is lush and green. In the same way, we should irrigate our Deen so that this Deen spreads in the world. Just as in the case of a farm where so much water is put that the farm is prepared, the garden is prepared, in the same way, irrigate Deen so much that Deen is prepared. If you will make effort in speech, then Deen will be irrigated in speech. If you make effort in the city, then Deen will be irrigated in the city, the Masjid of the city will come alive; religiousness will come into the Masjid. If effort is made on the province, then religiousness will come into the province and if you make effort in the country, then guidance will come in the entire country. Spend four months and make effort throughout the country; the water will reach.

If you make effort in the world by intending the world, then Allaah will cause water to go throughout the world, the water of guidance. Deen will go into the aeroplanes as well because people have made effort, so the effect will reach there too. They will use the instrument to see the Qiblah direction that the Qiblah is this way. The people will see it and perform Salaah.

THROUGH THE PROPER EFFORT AND WORRY, THE WATER OF DEEN WILL REACH

In some aeroplanes; the Qiblah direction is shown, the Ka’bah is this way. If you have to perform Salaah, then perform it because Salaah has to be performed inside. Once, we asked that in which direction should we perform

Salaah? We made others ask, so there was an announcement that perform Salaah to your right. Makkah is that way. If you ask, they will tell. However, if I do not have concern about my Deen, then who will inform me? If I have no concern about my Deen, then? If the Muslims do not worry of their own religion, then what will happen? We should have concern. If we make effort, then the water will be spread in the world. People fast and travel, so there is arrangement in the aeroplane for their fast; that give Sehri to them because they are fasting. However, I have to eat, I do not want to fast, so who will worry about my Sehri? People have concern that they are fasting; give them Sehri. Now the time has come, stop fasting.

WE SHOULD WORRY ABOUT OUR DEEN

There was an announcement this Ramadhaan when we were in the aeroplane. There was an announcement that we should fast; we said that we have not received information. Until now, the moon has not been sighted. In Saudi, they were fasting, the aeroplane took off at 4 in the morning, we had some breakfast and then an announcement was made that we should fast. Ramadhaan has begun. Those who were fasting were told not to eat. In this way they got Deen now. And those who do not want to, what will be of them? So, when we landed in the evening at Jeddah, we were given a packet. What was in the packet?

This is your Iftaar. There were many people standing in the line. Once the line was clear, we immediately opened the packet and all those who were fasting were standing in the

line, who are these people? These are the people of the straight path. When we will worry about our Deen, then the water will reach. When we have no concern of Salaah, of fasting, of our Deen, then how will it affect others?

EACH PERSON SHOULD MAKE A PROGRAMME

Therefore, each person should handle his responsibility. The entire world will believe in this way, so Allaah will place an effect on the entire world. It is in the control of Allaah. Allaah causes the water to spread in the land and Allaah causes crops to grow. The landowner does not grow, but Allaah grows it, He causes the water to reach. The person will give sacrifice in this way and Allaah will cause the Deen to be raised. So, make the intention. May Allaah accept me and you for this. Look, it is not a good thing to delay, well, I shall see, the opportunity will be lost, the chance will go because the person delayed. The person has no concern at all, so the chance will go. Then he will think, and he will not get the chance.

Therefore, delaying will deprive a person. **Delaying is a sign of no concern. Do not delay; place yourself with courage in the work.** A person will have to put some of his work back or some forward. Then he will have to sacrifice. However, the path will open. If a person has no concern and delays, I shall see later, he will continue to see, he will never see. If he remains without concern today, today will go and tomorrow will go but when he will place himself, then everyone will benefit from him. He will at work and people are not benefitting. Therefore, it is our request that none should think of delaying. Think of

progress. He should progress according to his ability. He came for 40 days, he makes it 4 months, once the 4 months are complete, he should make his routine according to the counsel given that every year he should give so much time. He should give 6 months a year.

He should consult with his family. His counsel will be made from here later. He should do the work in a routine. **We do not say that a person should drop everything and go. It is not the case, he should make a routine like a routine is made for Salaah that this is the Salaah time, then go.**

This is the time for Salaah, then go. There are five calls daily and the person leaves all five. He will be called five times, he will get leave five times. It is not that the person should live in the Masjid all the time, but he should make a routine of going and coming.

TASHKEEL

In the same way, go to help the Deen, then come, there will be a sequence; and then there will be control. **If there is no sequence or routine, then life will be lost and no work will be done.** So, make intention, Insha Allaah, until death, ask Allaah and do work that may Allaah take work from us, may He take work from us. A person should become a seeker, then he will not be deprived. If he has no concern, then he will become ignorant. He will not know what is happening in the world. May Allaah protect. Now say who is ready. You made intentions, they should not be hollow, without action, the intention remains hollow. **Speak, first intention, then practice.** Now take the

courage and speak. Who is ready? Wherever you are, stand and give your names aloud.

Conditions and their remedy

الحمد لله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادي له ونشهد ان لا اله الا الله وحده لا شريك له ونشهد ان سيدنا محمدا عبده ورسوله صلى الله تعالى عليه وعلى آله وصحبه وبارك وسلم تسليما كثيرا كثيرا

أما بعد ، فاعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم إن الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة أن لا تخافوا ولا تحزنوا وابشروا بالجنة التي كنتم توعدون . نحن اوليائكم في الحيوة الدنيا وفي الآخرة ولكم فيها ما تشتهي أنفسكم ولكم فيها ما تدعون ، نزلا من غفور الرحيم ومن أحسن قولا ممن دعا الى الله وعمل صالحا وقال إنني من المسلمين . صدق الله العظيم

Those who are standing; if they are not going on journey, they should sit. If people are going on journey, it is the time of the bus or the car, and their route has been made yesterday, then they should go with their companions. Then it is not appropriate to stay here and wait here. They should complete their journey so that they can reach and begin work. If they are not travelling, then they should sit.

We should not loiter and waste time. We should engage in the work we came for. Those who are sitting here, they should listen and pay attention. They should make the intention of bringing it in their lives. The speaker and the listener should make intention of bringing this in their lives. It is in the control of Allaah to bring it into others.

EACH PERSON SHOULD FULFIL HIS RESPONSIBILITY

Each person should fulfil his responsibility that this has to be brought into myself and the Deen of Allaah will push me on. Whatever goes inside the person, it pushes a person on. **If Deen comes inside a person, then Deen will push him on. If there are desires within him, then desires will push him on.** This is the law. The aeroplane moves with internal power, not external power. It has internal power, so it flies. If the internal power fails, then it will be destroyed. Now, a Muslim will move according to the strength of Deen within him. The eyes take light from internal power. The ears take the power of hearing from within; all these are internal strengths. If the internal strengths are weak, then they go for treatment; that I do not see well. It is then learnt that the internal strength is weak. Now, external strength must be taken.

Blood has to be put into the body from outside. Medication must be put from outside into the body because there is no internal power. So, our internal power is decreasing. Therefore, through the external effort, by speaking, by listening, by doing, this will be created in us, understood? This is not a play matter, or some custom, that

brother; this is a custom, do it. A way of the people. It is not like that.

My brothers; this is a responsibility and understand that it has to be completed. This is absent from our hearts and minds today. Moreover, desires have increased in the hearts. Desires pull a person immediately and they pull his strength and ability, so it is destroyed. Therefore, my brothers, we must create this in ourselves. It is Deen and Imaan, conviction and Taqwa, sincerity and sacrifice so that Allaah will let us move. Then, when those who move have this in them, it will come into others. If it is not in us, how can it go to others? So, will you do it, or will you sleep here? What brother? A person does not know what was said, he will not understand, and why must the person sit when he does not understand? The poor man got up and went away. This is his shortcoming that he did not try to understand.

If a person understands benefit and harm, then he will be firm. Why will he do it if he does not understand? This is because benefit and harm is not before him. Therefore, listen with attention with the intention to bring it into yourself, then call towards it so that our lesson can be made firm. **If Da'wah is given, then the lesson will be learnt, then the person will not forget.**

ALLAAH HAS TAKEN THE RESPONSIBILITY OF GIVING SUSTENANCE

Allaah has established the ummah on the effort of Da'wah. He established the ummah to serve the creation and to desire good for the creation. This is his life. We are not for the bread of the ummah. Allaah j will give sustenance from His power. Allaah grants sustenance to the birds, so, how many birds go out to earn? Not one. They have no means of earning. Rasulullaah says that a bird flies in the morning from its nest and it is hungry and it returns in the evening with its stomach full. There is a part of its body that has grain gathered therein. When it returns in the evening, the grain is there and that part of his body is filled. Who gives sustenance to it? Allaah gives, does He give or not? He gives to all.

My friends, Allaah is in control of sustenance. Sustenance is distributed from there, some get less, some get more, just like the ages of people are divided, some get a young age, some get more. The age does not increase. Whatever a person got, that is what he lives. The day that his age is written; his sustenance is also written that he will get so much sustenance. As long as he does not consume this sustenance, he will not die. As long as his sustenance does not remain on earth, he will not remain on earth. When people are grieved upon their deceased, then the angel of death says that what harm have I caused? His age has been completed. His sustenance is complete. Now how can he remain here?

THE ADVICE OF RASULULLAAH

My friends, the ummah are not established on sustenance. May Allaah let us understand because we have spoiled the

matter of sustenance. Rasulullaah says that I do not fear your poverty and need, that you will become poor; you will become needy. Most individuals of the ummah have this worry that the ummah should not come into poverty and need. Rasulullaah says that I have the fear that you will be caught. It was correct that we have been caught. First, we were caught in needs, then a person gets caught in Haraam, then he suffers, i.e. worry comes. So, instead of help coming, he will become worried. There is a sequence of being spoilt. May Allaah protect us. Āmīn

My brothers, the demands of the commands come from Allaah upon the servant, that this is a command, this command, this command. If a person does not understand the demands of the command and he fulfils the command, then Allaah will help him and this is the original path.

FIRST THERE IS DISLIKE IN DEENI WORK, THEN THE HELP OF ALLAAH WILL COME

So, through commands, Allaah will come with a person and through commands, the help of Allaah will be taken. This is the real matter. This happened with the Ambiyaa' first that the Nabi taught the commands and Allaah helps him. There are no means of help. Means are a barrier but Allaah j creates means. There will first be barriers in the work of Deen; then help will come. Understand this well. **If a person thinks incorrectly that we do the work of Deen, we should get every type of ease, then this will not happen.** This is the thing that is pushing us back

today. Why do people run from Tashkeel? He experienced a little difficulty, so he runs, whereas the path is that of difficulty. First there is difficulty, first there is harm; then there will be health. So brother, how is a person treated. **First there is comfort. No. First there is difficulty during the treatment; then a person becomes healthy. A person becomes healthy.** What happened? That my operation was a success. Then, after a few days, he gets a holiday. So, first there is difficulty, and then there is health.

Similarly, regarding Deen my brothers, first difficulty will come, then the help of Allaah will come. Therefore, prepare yourself that we are ready for this. We do not ask for difficulty, but if it comes, we shall not run. In fact, we will be firm on it. This is the system of Allaah that He places difficulty with the truth in the world.

THE EXAMPLE OF DEEN AND IMAAN

There is a fruit, a melon. In summer it is sweet, when there is great heat in may, then it is very sweet. If there is no heat, it will be spoilt. If water fell from on top, the crop will be spoilt. This is a fruit that ripens in heat. The more heat, the sweeter. **In the same way is Deen and Imaan that it ripens with difficulty and becomes sweet.** The more difficulty, the more he tolerates, accordingly his Deen will ripen. Just like this melon, the more heat, the sweeter it becomes. It becomes so sweet that the hand of a

person will jump when he eats, as though a mouse has come in his hand.

THE ADVICE OF MAULANA MUHAMMAD YUSUF ↦

Maulana Muhammad Yusuf ↦ used to say that the beginning of truth is difficulty and the end is success. This is the divine system. The system of Allaah, the sequence, we should not go against it. The meaning of Sunnah is sequence/way. Those who recite the kalimah have been taught that they will get the Deen of Allaah through a little difficulty. “Definitely we will be tested in your wealth and your lives.” There will be a test. Your wealth will decrease, you will see harm in your wealth, harm in your life, through harm there will be change, a person falls ill, he has fever, something else happens, this will happen in the path of Deen.

THERE WILL BE RECOMPENSE FOR THE DISLIKE

So, this is not useless, but what will come, it will firstly make a person firm in the work of Allaah. Secondly, he will be worthy of the help of Allaah because he experienced difficulty and he did the work with difficulty. Now he will be given recompense for his difficulties. ‘They were given difficulty and they fought and they were killed, definitely I shall wipe out their sins.’ Allaah knows that harm came to them in His path and they went through

difficult conditions. They went through conditions of killing and being killed. So, Our bounty will be upon such people. The first bounty that will come will be that We shall forgive the mistakes of such people. Their sins are forgiven. Now only the work is left. So they will be given recompense for their work and the help of Allaah will come upon them.

CONDITIONS COME SLOWLY FROM ALLAAH

Therefore, in the path of truth, conditions will come from Allaah. These conditions will be brought for the nurturing of a person. We should do our own nurturing. In these conditions, Allaah will make us sincere, He will make us believers; He will make us possessors of Taqwa. Those who run from these conditions or those who leave it, they will not be made. It is not easy for them to be made because they ran. They left it and sat. So this matter is not for those who sit. The laws of Allaah come slowly and Allaah brings conditions too. The command will come, conditions will come, just like Salaah comes, heat and cold comes, fasting comes, Hajj comes, the command must be carried out and the conditions will also come.

Therefore, when a person will fulfil the command in all conditions, Allaah will grant him bounties in all conditions. The bounties of cold, the bounties of heat, the bounties of illness.

THE ONE WHO TOLERATES CONDITIONS WILL GET DOUBLE BENEFIT

Rasulullaah experienced fever, so much fever came as is experienced by two of us. It is possible that a person has fever for four days, how much will be the fever of two people? Such fever, strong all at once. When Abdullaah bin Mas'ood placed his hand on Rasulullaah , then he was shocked that this is very hot. So, the more severe the fever, the greater the bounty. It is a matter of progress although a person does not believe. However, because Deen is something great by Allaah, that is why a person gets this with difficulty. **Conditions come with commands. Therefore, the Da'wah of this must be done.** Encouragement must be given so that people spend their lives according to the command of Allaah.

Then, there will be some difficult conditions at first, then ease will come from both sides. Whatever the conditions are, Allaah will make them easy. Whatever is debt, He will give that too. A double benefit. A person will get Deen and ease will also come. So, we have hope in the bounties and blessings of Allaah that we will also get blessings. Every Muslim wants blessings, there are means of blessings and there are means of misfortune too.

THE CAUSES OF BLESSINGS AND ABSENCE OF BLESSINGS

The causes of blessings come from Allaah. When a Muslim chooses the causes of blessings, Allaah grants him blessings. When he chooses the causes of misfortune, then Allaah takes the blessings away and his means becomes a burden for him. His land, his shops, all his possessions become a burden. If government is his means, then it will become a burden because the blessings were taken away.

THE BENEFIT OF THE EFFORT OF COMMANDS

So, my friends, Allaah has shown two causes of blessings. One cause of blessings is to build conviction in Allaah, in His power, in His decisions. Through the correct effort, the conviction of a person will be made. The second cause is for a Muslim to have Taqwa of Allaah in his life. The Taqwa of Allaah and fear for Him is that which pulls a person away from disobedience, that this is an act of disobedience. Behind it lies punishment and destruction. When effort will be made on the commands of Allaah with sacrifice, then Allaah will place His fear in the heart. Once fear has been created, then understand that the machine is now hot.

The car is first made hot, and then it moves. When it is not hot, then what will move? It will not move. In the same way, for Allaah to make a person move, He creates His fear inside a person. Now he goes to Allaah. Now he worries about Jahannam and goes to Jannah. He has fear. Now the question is that how far is Jannah? How far is Jahannam? It is very far. No. They are very close.

THE ADVICE OF HADHRAT ABU BAKR ↔

Hadhrat Abu Bakr ↔ says that the Jannah and Jahannam of a person is closer to him than the straps of his sandal. A person places his feet in the sandal and the strap comes on. How far is this? It is not far; it is on him. So, the Jannah and the Jahannam of every person is with him. The place where he took a wrong step; that is the path of Jahannam. May Allaah save us. The place where his foot was placed correctly, this is the path of Jannah. This is reality. Shaytaan explains that it is very far, no. Where is it far? Control your feet that they should go this way and that way.

My friends, where our effort is correct, Allaah will first place His fear in our hearts. Now the machine is hot. Now it will move towards Jannah. This is something to be understood. Whoever He wants to guide, He grants the person His fear and he moves accordingly.

THE ADVICE OF RASULULLAAH

Rasulullaah said, "He who fears will hurry and he who hurries will reach his destination." We say, "No." Make the effort of commands; what will be the benefit? This benefit will come to the Muslims. So he said that he who fears will move quickly. This is principle. He who fears will move quickly, otherwise the car will leave. The bus will leave; the aeroplane will leave. If it is a person

with Imaan, then his Salaah will leave. If he was punctual, he will fear that he should not miss Salaah. So, his fear pushes him on. Now he does not look anywhere else because he fears. How can he look anywhere else? So he goes towards his destination, otherwise he will miss out on reaching there.

OUR CONDITION TODAY

We must make effort in the path of Allaah and see how much fear is created. Or, has the time ended, we are going home, how much fear has come about? It is not known. So, has a chilla of the calendar been completed? What, brother? The date is counted on the calendar, is it not so? That the person left for chilla on the first, now he counts on the calendar that from today, 40 days are completed. So, has a chilla of the calendar been completed or has a chilla of sacrifice been completed? Yes, he did not complete a chilla of sacrifice, the calendar one was completed, i.e. he completed the time, but he did not complete the work. So, what is the view regarding the one who completed the time but he did not complete the work?

Think yourself. Just like the worker who does not do his work, he has a duty of 5 hours. He completed the time and he did not do the work. He will not be kept as a worker because this person cannot be trusted. So, he is wasting his time and our time as well. He is a person who steals from work and that is why he will not be kept as a worker.

THROUGH THE FEAR OF ALLAAH, OLD MISTAKES ARE REMEMBERED

My brothers, when the direction of a person will be correct, then Allaah j will grant His fear. That fear will make a person tread the path and it will explain things to him. Now he will remember his old errors. I did this mistake; I did that mistake. My responsibility remains, why did this happen? Because fear was created. Now his matter will be correct. Now he will go towards Allaah. He will carry out the commands of Allaah and he will finish his life and wealth in this.

So he said, “He who fears will hurry and he who hurries will reach his destination.” He is successful. If this is created, the fear of Allaah, then understand that there will be blessings. Now this person will progress in Deen.

THE DU’AA’ OF RASULULLAAH

Look, Rasulullaah is asking Allaah for fear and what do people ask? People ask for sustenance. They ask for bread. What is Rasulullaah asking for? That, O Allaah, grant me Your fear. How much fear? O Allaah, grant me so much fear that I stay away from Your disobedience. He is asking for fear from Allaah and he is teaching us because when the fear of Allaah is created in our life, then it is cause for blessings. Then the person will fear. In his life, his wealth, in everything, and he will take the correct path. So, one means of blessings in life is to fear Allaah. If a person will make effort on the commands of Allaah, the servants will

get this bounty that Allaah will place His fear in them. He will remember his old sins. There was darkness for many days, now light has come. So, the effect of the sins within, he will remember. He did this at a particular time, and he did that at that time.

The Sahabah □ would come to Rasulullaah □ and say, "O Rasul of Allaah, I did this during the era of ignorance, what did he do? He buried his daughter alive. He did this, and he did that. He remembers old things. So light comes in the heart, the light of Imaan. Through the effort of Imaan, the light of Imaan will come.

My brothers, I am explaining the benefit of the work, the work we are taking and moving with. What will the final benefit be to the Muslims? Is this only coming out and coming out? No. **The objective of coming out is to make one's Imaan. Imaan has two parts. One is fear and one is conviction, just like there are two descriptions of drinking, one is hot and one is cold.** That which is hot is fear, just like all the cars move when they are hot. Machines move, that is the part of fear. That is caused by Allaah to move, while being saved from other things. **The Sahabah □ filled their hearts with the Taqwa and the fear of Allaah. Therefore, they had nothing doubtful in them.**

THE FEAR OF ALLAAH WILL MAKE A PERSON REPENT FOR HIS SINS

So, one quality that will be created in us through the effort of Imaan is that the fear of Allaah will be created within. It

will make us tread along the commands of Allaah. We will save ourselves from sin and in the light of it our past record will be wiped clean. So, a person will think that I did this, I did that, who will save me? How can I be saved? The quality of 'Those who repent and the worshippers' will come into him.

Who are those who repent (At Taa'ib) and those who worship (Al Aabid)?. Those who return. They got lost and now they return to Allaah. So, the fear that was created by treading the path of the commands of Allaah, it brings the servant to the doorstep of Allaah. Those who repent, i.e. those who attest to their sins and now come onto the commands. He asks Allaah to forgive him, so Allaah forgives. His life received this Da'wah; his being received this Da'wah so he got repentance. So, this Da'wah became that of his being. The being of a person gets the Da'wah that now his being has come to Allaah. Therefore, he received repentance. The doors of repentance remain open for a person until his life does not leave him. The Hadith states that as long as his life does not reach his throat, it remains open, i.e. the doors of repentance. Repent. You do not know when your life will go.

So, first come onto repentance. After coming onto repentance, come onto worship. Now use your life and wealth in the correct way.

THE REPORT OF ONE PERSON

A person came here and met me at the pond. I asked, "From where have you come?" he said, "Muzaffarnagar." I

then asked, “What did you do?” he said, “I have spent four months.” Then I asked, “From where are you?” he said from a particular place and I have spent four months and came here. He said that he was a musician; he used to sing and use musical instruments. He was very deep into it. He used to sing such that if he reached any wedding, and there was another wedding elsewhere, then their gathering would be brought to an end, and my gathering would begin afresh. This calamity struck him at once. During the day he would work at the government and at night he would sing. His wife was a believer, religious; she was very worried that Allaah has provided for him, then what calamity is this? So he became angry and said that if you want to stay, then stay, otherwise leave. (Life will be spoilt, so the truth does not go down well. The nature of the person changed). Like when a snake bites someone, may Allaah save us; so bitter things taste sweet to the person bitten.

In times of before, people would give the bitten person the ‘neem’ leaves to chew. This is a Bedouin treatment to check whether the poison has affected the person or not. He chews the leaves and checks. If it is not bitter, then understand that the poison has taken effect. As though it has gone into the veins. In a similar way, this poison of disobedience has affected us. Now sin seems sweet to a person, like the ‘neem’ leaves seem sweet to him. The nature of the person is spoilt.

So the wife stops him. He is ready to leave his wife and he is threatening her. So he said that my life is spoilt as it is. Friends and relatives come to fetch him and he comes. One day my friend came to take me, that come, tonight is the

weekly Ijtimaa’. Listen to the talk there. My nature was uneasy.

I sat a little while, and then when people spread out, I came with my scooter and the scooter was knocked in an accident. In this accident, the bone in my hand broke. I was warned to take a good path and I fell into destruction. After this, my life turned and I have come to spend four months here in UP. After this, when I went there, the person met me and he was the responsible person. He said to me that you have gathered 10000 rupees and you are sitting. The passport is ready, go wherever the Mashwarah decides for you. He came onto repentance and after repentance the doors of worship opened.

He used his life and wealth correctly. The work must be understood. So, it does not matter whether a person went for chilla or not. You do not have to go for chilla. Understand how great the work is, how great this work of Deen is. However; for great work, from where to where a person is taken.

THE ADVICE OF HADHRAT MAULANA ILYAAS ↦

Hadhrat Maulana Muhammad Ilyaas ↦ used to say that this effort of ours will do the work of Jalb Thaqeel. What does this mean? The meaning of Jalb Thaqeel is that something is heavy, like a ship laden with goods sinking to the bottom of the water. So, in the times of before, it would be taken out. There were no machines then. The hands

were tools. The hands would do the work of tools. In order to bring something from down to a higher level or from a higher level down, great stones were taken to the top of buildings. There were no machines then. The crane has now come. It takes things up and brings things down. There used to be a silk rope. A swimmer would tie the end of the rope and go down to the ship. Then the machine would pull from the top. Like the bucket draws water from the well. This is doing the work Jalb Thaqeel, i.e. people are sitting in grave sins. They are low down in their worlds. Now the Da'wah will be given and there will be effort. Allaah will bring a person, pulling him from down.

This is a great effort. From where are where are people brought. If a Muslim does this Da'wah properly, then he will do the work of Jalb Thaqeel. He will pull and bring. He will place the abilities of the servants of Allaah in Deen. His life was being destroyed by music. Now his life and wealth are being used for the truth. This is guidance.

IF A PERSON HAS THE CORRECT CONVICTION, THEN HIS BODY AND WEALTH WILL BE USED CORRECTLY

So, first the fear of Allaah is created. Due to this, a person comes to the doorstep of Allaah, that I have come, and then he returns that now he moves according to the guidance of Allaah. Now Allaah will make the person move. 'The repenters, the worshippers, those who praise.' In every condition, he will praise Allaah. When he has understood, then as a result he will be grateful to Allaah in

every condition. It becomes a means of changing his life. He will be taken out of the wrong. Half the work has been done that he has come out of the wrong. Now what should he do? Now he should remain on that which is correct. He should come onto the correct path. The second quality will be created in the believer, through his sacrifice and through his effort. It is that he will have conviction in the Being of Allaah. He will give his life and wealth for religion. First he was in desires, now his conviction has been corrected, so he will use his life and wealth and be pleased.

It is not that I have spent so much. I will spend so much and nothing will remain. As long as his conviction is weak, there will remain, he will save himself, he will save his wealth, he will save his things that these should not be used. These are things that are not to be saved; they are to be used.

THE BENEFIT OF USING ONE'S BODY AND WEALTH IS DEFINITE

Allaah and Rasulullaah give a promise again that spend and you will be spent upon. His conviction has been made, so now he will use it. Just like in trade where people use their wealth, why? So that profit can come, whereas is the profit in trade definite? No. It is not definite. There can also be loss; there can be theft. The trading stock can be looted. If there was theft, where is the profit? Now, even the capital is gone. However, if a person uses his wealth and life in the path of Imaan, then the benefit in it is definite. When a Muslim will use his life and wealth, then

Allaah will give him more. Spend and you will be spent upon.

IT IS A SIGN OF IMAAN TO BE PLEASED WITH LIVING UPON DEEN

Hadhrat Bilal had some dates. Some dates were left over. He kept them aside for some need or necessity. Rasulullaah said that no, give them. What did he say? “Bilal, spend and do not fear decrease from the Rabb of the throne that He will decrease.” No. He will grant in abundance. In this way, the conviction of a person is made. When the conviction of a person is made, then he will spend and be pleased. Just like a person does work on a farm and he is pleased. He invests in business and he is pleased. A believer will use his capital in Deen and be pleased. Being pleased is a sign of Imaan.

THE SIGN OF BECOMING A BELIEVER

Something strange is mentioned in the Hadith that when your good deeds please you and your evil deeds seem bad to you, then you are a believer. This is the sign that has been explained. May Allaah make us true believers. Then there will only be goodness. When a person dies, there will be goodness, when he lives, then too, there will goodness. So, this sign has been explained of being a believer. After doing good, a person is pleased. All praise is due to Allaah. This thing has been used for Allaah. All praise is due to Allaah; this work of Deen has been done by me. There is

happiness inside. He is grateful. This is not pride, but gratitude. **Pride is forbidden and being grateful is a quality of Imaan.** He who recognizes Allaah will be grateful to Allaah that Allaah is giving me. Allaah gives, no-one gives. So, gratitude is a quality of Imaan. A believer is grateful. So, it is said that your good deeds will please you that you have spent 1000 rupees.

The worldly people will call you foolish that you could have built a home; your family could have lived in comfort. Build a bungalow; you cannot live without a bungalow. So the people will call this person a fool. What will he say? No, we have a home. Our children are not in the sun, they are not in the rain; they are in a home. They have food, now the matter is that of spending. The matter of spending comes about; spend for Allaah.

SACRIFICE BRINGS BLESSINGS TO A MUSLIM

When a Muslim will spend his resources for Allaah with this conviction, then Allaah will place blessings in his means. Then fear, creation of conviction, using life and wealth correctly, these blessings will come. Therefore, may Allaah forgive us, we are on the hollow path, on what path? On the path of harm. Instead of drawing blessing, we are placed into confusion that we are moving away from the path from which there is blessings. The path of blessings is that blessings are given in it because through spending ones life and wealth, a person sacrifices and sacrifice brings blessing. What does blessing give a Muslim? Desires? No. Sacrifice gives blessings. If wealth

is used in desires, then it must be remedied. If a person's life was used in sin, then it must be remedied. How?

That just as the person used his life in sin, his wealth, in the same way, he should use it in the truth. There is a treatment shown that a person did evil, do good after this so that it washed the evil. Like dirt comes, so use soap, it will wash it. Do a good deed after an evil deed. Do good after evil so that the evil is washed. If a person resorted to waste in his life, then he should sacrifice. **We have wasted in great abundance during our lives. That is why Da'wah and the demands of Deen have become difficult for us.** This is because our lives have been spent in waste. In waste, useless activity and because of this we could not sacrifice.

THE WASTAGE OF THE MUSLIMS

In how many things have the Muslims wasted? Do you know? May Allaah grant us the correct understanding. Wastage in food, wastage in clothing, wastage in homes, wastage in weddings, in cars, people travel in expensive cars. First, people came from horses onto cycles.

I went to a city; I shall not take the name. Many years have passed. It was in 1966. The government workers would go on cycle. In this time, work is done using the same means. I saw that there were many cycles at the Thursday gathering. I said that there are many cycles here. They said that there are 100000 cycles in this city and the tax of each is 3 rupees, taken by the government. So they get 300000 rupees in tax.

So, people do work using a cycle. After this, the matter has progressed. Now there are no cycles, there are scooters. Then people say that the sun affects us when on the scooter. It rains and the wife and children are with. So, how can there be place for them? Now what has been brought? Now the car has come. There is no money for the car, so how will the person get it? Now everyone knows that how it will come, by taking a loan. Now his entire life is taken. This is wastage. From where should he bring the money? He has to pay instalments, over a year, over 6 months, whatever it is. He is moving around while he has to pay. He is in debt. So what is the benefit? What comfort did he get? Nothing. But he has enthusiasm, so the world has become a burden for him. When this happens, then Allaah will make means a burden.

THE DA'WAH OF DEEN TEACHES THE STANDARD OF LIFE

The Da'wah of Deen teaches to bring the standard of living down. Do not go up. When you come down, you will remain simple, when your needs are a little, then your wealth will be used in the truth. Your time will be used in the truth. This is because the life and wealth of a Muslim must be used. These five things are occasions of wastage. This is forbidden. **When there will be waste, then there will be no blessings, even if there is an increase in the salary of a person. This is definite.**

So, wastage has increased in life. If one's income has increased, then wherever there is no need to spend, he

spends there. **He spent more than his need. This is wastage.** Where there is no need at all, a person spent there, that is even worse. There is no need to spend and put money, so someone asks him as to why he spent, he will say, "Just like that." So, this is spending in the wrong way. This is called Tabdheer. Spending in useless avenues. These people who make Tabdheer are the brothers of Shaytaan. The Qur'aan says, "Indeed the wasters are the brothers of Shaytaan."

THE MOVEMENT OF SHAYTAAN AGAINST RASULULLAAH

It is stated in the Ahadith that the call of Shaytaan and his movement against Rasulullaah is that Rasulullaah will place the lives and the wealth of the ummah upon the truth and the call of Shaytaan is that he will make the ummah waste away their lives and wealth. Where it is not the place to be spent, they will spend there. That which they get by following Rasulullaah , by using their lives and wealth, they will not get the unseen help and steadfastness from Allaah. So, the objective of Shaytaan is completed. That is why, when wealth is spent in useless avenues, then o friends, these people will be called the brothers of Shaytaan. They have adopted the talks of Shaytaan in their lives. Now no-one can help them. They follow their lust. They do not follow the truth.

The truth will become difficult for them. When they follow lust, they will oppose the truth. If Allaah does not give the

ability, they will support falsehood and they will not support the truth. This is great deprivation that instead of supporting the truth, they begin to support falsehood. They help falsehood, they will call falsehood good that look, how good this is my friends, is this good? No, then it is evil. However, his mind has now changed.

THE CORRUPTION OF THE EARTH AND THE WAY TO BE SAVED FROM IT

When this is created, then life and wealth will help disbelief. May Allaah save us. **Helping disbelief and opposing the truth. This is called corruption on earth.** Being a trader, being a ruler, become anything and the person will cause corruption because he used his life and wealth in the wrong way.

So, my friends, Allaah has given us Deen and He has taken us out from corruption and we should not go into this corruption. For this, we have been given a path that where should the Muslims use their lives and wealth. In weddings? No. For weddings, only that much should be spent which is according to need. It is stated in a Hadith that the wedding that incurs less expense, there will be greater blessing in it. The Nikaah which is less extravagant will have more blessing. The total opposite.

When we finish off extravagance, then we will see the blessings in marriage. Nikah is Sunnah and it is the Sunnah of the nation. One is that Wudhoo is Sunnah, the Ghusl is

Sunnah, so Nikah is a Sunnah of the nation. The nation of Muhammad , of the nation of Ibraheem _, of the nation of the Ambiyaa'. There was Nikah in the lives of all the Ambiyaa'. It is a great Sunnah. So, how can Nikah make the Muslims worried when it is such a great Sunnah. May Allaah let us understand.

THE OBJECTIVE OF UTILISING THE LIVES AND WEALTH OF MUSLIMS

In order to irrigate the Deen of Allaah, we have to use our lives and wealth, like giving water to a plant. The plant will raise high. When we irrigate such a Deen, then Deen will be raised. This is the first work of a Muslim, where will he utilize? In order to raise the Kalimah of Allaah, in order to irrigate the Deen of Allaah, he should use his life and wealth. This is a great work. The ummah has been made responsible for this. Allaah has given the means of life and wealth to this ummah in order to raise the kalimah. We should take the Kalimah and move and in order to make a life of the Kalimah general, we should also spend wealth; we should use our lives and make the entire world our field of work. Our nation is not the only place, but the entire world is the field of effort.

The worship of Allaah takes place on the entire earth. In the same way, the effort of Da'wah to Allaah and the effort of the Deen of Allaah should be done throughout the world, on land, in the oceans, in every place the word of Allaah must be raised. Those who take the Kalimah of Allaah and move, those who spend their lives and wealth,

this is the greatest work for which the ummah has been made responsible and Allaah has given life and wealth to this ummah for this. The greatest reward will be given for this, a person will get a great reward and bounty.

BROTHERHOOD WILL BE ESTABLISHED THROUGH A LIFE BASED ON THE KALIMAH

By a life of the kalimah coming, the obligatory duties given by Allaah will come alive. The commands of Allaah will be brought alive. By adopting a life of the commands of Allaah and a life of the kalimah, the life of Rasulullaah and an environment of this will spread in the world. This environment is a separate thing that Rasulullaah brought. He established brotherhood in this environment. The life and way that Rasulullaah brought, when effort will be made on it, then brotherhood will be established in the world, whether a person is black, white, from the east, from the west, they are the servants of Allaah and they are brothers. Mutual brotherhood is the life of Rasulullaah , i.e. the environment of Rasulullaah , if this was not the case, then the life of others will come.

The life in which there is waste, there is shamelessness, and there is mutual discord. This is created in the environment of others; waste, shamelessness and mutual discord. The environment that Muhammad will bring, what will be in it? There will be no shamelessness, but there will be shame, simplicity and brotherhood. **Besides Deen, nothing can bring brotherhood, people of the**

east; people of the west will join through Deen. Just as is the case during Hajj. Languages of each other are mixed and they have gathered for one thing. The Ansaar would be fighting in Madinah before the Deen of Rasulullaah came. When his Deen came, then the fighting came to an end and they became brothers. When the society was established, the environment was established; they became brothers and helpers to the Deen.

THE FIRST DEED IS TO USE ONE'S LIFE AND WEALTH TO RAISE THE WORD OF ALLAAH

The first deed that the Muslims should use their lives and wealth in is to raise the word of Allaah. This is our responsibility. When means will be used for this, then using it will bring the means of blessings, the means of guidance. Every person who recites the kalimah should use himself for this. It is not necessary to be wealthy. A person will use 5 paisa, one person will use 50 rupees, one person will use 50000; this is in accordance to their position and standing. However, the objective of all is to use it for Deen just as the Sahabah used it. They would not say that I am a poor person, what shall I use? No.

They would think that I must spend and use. My companions also spend and use. So they would follow suit, the poor. They would spend something or the other because they were Sahabah, whereas there was no law on the Sahabah from the Shari'ah that you should spend, and then too, the Sahabah spent for Deen. Even if they were

poor, they were wealthy, the poor would undergo difficulty, they make effort with difficulty. 'And those who did not find but their effort'.
Allaah praised them that these servants find nothing but their effort, and they use it. One kilo came, they would spend half, they would leave the half for the house because they would spend in the name of Allaah. They knew the ruling that I am a poor person; it is not that they did not know the ruling. They knew that they were poor, what is my responsibility for spending? They knew the ruling just as we know but my friends, they understood the responsibility. Just as we have become responsible in waste; in weddings, by using money in homes. So, this is the first deed for Muslims, that they should use their lives and wealth in order to raise the word of Allaah.

THE SECOND DEED IS TO USE ONE'S WEALTH AND LIFE IN WORSHIP

What is the second deed in which Muslims should use their lives and wealth? **The second deed is that a Muslim should use his life and wealth in the worship of Allaah.** The worship in his life, Salaah will come, fasting will come, Zakaat will come, Hajj will come and other forms of worship will come. A person should use his life and wealth in these. He should perform Salaah perfectly, give Zakaat properly, perform Hajj properly, with the virtues in mind; worship is not done to get rid of it from the mind. This is worship, get it off the mind, no. A person should not do this, but he should spend time, spend wealth because it is the worship of Allaah.

Some forms of worship are such that there is enthusiasm in them, like people go for Umrah and Hajj, he has enthusiasm that I am going for Hajj, I am going for Umrah. He will go ten times because he has the enthusiasm to go to the house of Allaah. The Nabi of Allaah came here. It is a good form of enthusiasm, it is not wrong. So, some forms of worship are such that it has enthusiasm behind it and one form of worship is such that there is no enthusiasm behind it, for example, there is no enthusiasm to give Zakaat, that brother, how much silver do you have at home? How much gold is at home?

How much money is in the business? Upon which types of wealth is Zakaat compulsory? This is an obligation. Hajj is obligatory once, so people have the enthusiasm to go every year. Zakaat is obligatory every year and they do not have the enthusiasm for it. They do not give it, even if they give, they do not give properly. Or, they give, but not from all the wealth, that in this wealth and in this wealth, ask the scholars, they will tell you in which wealth Zakaat must be given. This is the Shari’ah.

THE OBJECTIVE OF KNOWLEDGE AND DHIKR

Tabligh takes place of the Shari’ah, Tabligh of what? Of the Shari’ah of Muhammad □, i.e. the way of Rasulullaah □ should be brought into vogue. Tabligh is done of this. It will come. It will come above us, even if people are lying down, it will come from above them. So, the lives and wealth of Muslims should be used in the obligatory duties

for Allaah and in worship. Therefore, knowledge and dhikr has come, that a person will ask and learn. **Knowledge is for this reason that a person asks and dhikr is so that a person can concentrate.** A person learnt something, so now he has to concentrate over it. Knowledge refers to research. He should research and find out about what rights there are on him. So, whatever he learns by finding out about the rights will be called knowledge.

Therefore, Hadhrat used to say that the limit of knowledge is to research the truth/right. Knowledge and dhikr is for this reason that the truth/right could be researched. What is the right of Allaah? What are the rights of the servants? A person will learn this and become knowledgeable and then he will concentrate. If not, then he will have a Deen of enthusiasm that he will perform Hajj 50 times and how much Zakaat did he give? This is an example. Is 50 Hajj obligatory? No. If he remained alive for 50 years, then 50 years of Zakaat is obligatory upon him. Yes, 50 years of Zakaat are obligatory. 50 years of fasting is also obligatory on him. This is the command. It is explained that the lives and wealth of Muslims should be used to spread the Deen of Allaah. The lives of the Muslims upon the obligatory duties and upon His commands, then it will be used correctly and the third action of the lives and wealth of Muslims?

THE THIRD DEED IS TO USE ONE'S LIFE AND WEALTH TO DO GOOD

The third deed is that the lives and wealth of Muslims should be used to show good character and goodness. If

a person comes across a hungry person, he takes him home, is this hungry person a Muslim? No. He is not a Muslim but he has come hungry, take and eat of our food. This is goodness. Doing good with the creation of Allaah, whether they are Muslim or not, what do have to take? Nothing. Someone has come hungry. Someone has come thirsty. Someone in need came. Whether they are our people or not, whether they are Muslim or not, fulfilling their rights is goodness, this is called showing favour. So, the lives and wealth of Muslims should be used to show goodness/favours, i.e. they should deal well with the creation, as much as they can do.

It comes in the Hadith that cook more gravy, i.e. add water to the gravy, why? So that you may send to your neighbour. If the gravy is more, you can send to the neighbour. This is goodness, even if the neighbour is a Jew. If a Jew lives next door, then give him, they are our neighbours, give them. They are neighbours and that is why they have a right upon us that we do good to them. This teaches us that we should show goodness upon them using our wealth. We should give them benefit by our being.

So, the Muslims are taught to use their lives and their wealth in good character and goodness. This is the life of Muhammad , the environment of Muhammad . **In this environment there will be love because doing a favour breeds love.** If you have harmed the neighbour, he will become an enemy and if you do good to the neighbour, he will love you.

WE HAVE LOST OUR SOCIETY AND ENVIRONMENT

The life and society that Rasulullaah taught and showed, love will be created in it. Regret, we have lost our society and our environment. This is because we are ignorant of our religion. We have become ignorant of our religion and that is why we do not have social living. Today, we are living the lives of others and that is why there is wastage in our lives, goodness is not created, otherwise our subject matter was this Deen that our life and wealth should be used for it. We should use it to show goodness. Now there is no limit of showing goodness. Showing someone the way is also an act of goodness because Deen is a mercy.

THE FOURTH DEED IS TO USE OUR LIFE AND WEALTH FOR NEEDS

My friends, **the fourth deed in which a Muslim should use his life and wealth is his needs.** We use our wealth for our needs. We will do business, we will do farming, we will work, i.e. we will fulfil our own needs, we will earn. If we do not earn, then we will not be in need of others and we will become a burden on people asking people to give us. I am doing the work of Deen; people should give me. This is wrong. **Do not do the work of Deen becoming a burden on people.** It was the advice of Hadhrat Umar that you will become a burden on people by doing the

work of Deen asking this one to give and through this I understand that Allaah gives. No. **You should earn and fulfil your needs.**

THE INCIDENT OF A YOUNG SAHABI

A youngster came to Hadhrat Umar and said that I want to go in the path of Allaah. Give me something. So he called an Ansaari Sahabi. He said that do you have any work in your garden? He replied in the affirmative. He said that take him and go. He took him. He made the person work in his garden. A time passed. Then Hadhrat Umar asked the Ansaari that what happened to the person we gave to you? He replied, “Yes, he is good, doing work there.” He told the person to bring the youngster. The Ansaari brought the person and he brought a basket too that this is your person and this is his wages for the work he does at my home. Hadhrat Umar took the wages, gave it to him and said, **“Brother, this is your money. Now if you want, you can go in the path of Allaah, or you can return home if you wish.”**

So, Hadhrat Umar taught that we should fulfil our needs ourselves and do the work of Allaah. It should not be that we ask. This was the way of the Sahabah □. They used their wealth for their needs, they used their wealth to earn, they used their time to earn, through this, and they got help to utilize these things. They used to earn and use the wealth for Deen. Therefore, they became examples that he is a trader and he is also in Tabligh. He is a trader and he also does the work of Allaah. He is a worker and he also

does the work of Allaah. He is a landowner and he also does the work of Allaah, otherwise people will lift their hands and say that we do not have time. They do not have work; we have work.

WE HAVE BEEN TAUGHT SEQUENCE

My friends, this is our sequence/routine that the lives and wealth of the Muslims should be utilized upon the Kalimah of Allaah, the worship of Allaah, in doing good to the creation and in fulfilling ones needs. We will also sit in the shop; we will also sit in the Ta’leem circle. We will sit in the shop for this reason that we shall fulfil our needs and we will use it for the work of Allaah. If not, then we will become in need of people. We will have to ask, and asking is forbidden. This asking is forbidden, greed is created in a person, and his conviction will be spoilt. Therefore, carry on building conviction by using your life and wealth for work. The Taqwa of a person will be made. If not, then a person will become greedy, thinking that people will give and when he will become a person of Imaan and Taqwa and if people give, then he will not use it to fulfil his desires, but he will use it for the sake of Allaah that Allaah has given it to me for this work.

THE ADVICE OF HADHRATJI ↦

Hadhratji ↦ used to say that if the world comes, then let it come but do not change your living. Remain living simply so that when the world comes, you can increase

your sacrifice. It should not be that a person extends his house but he does not extend his sacrifice.

THIS IS A LESSON OF LIFE

My friends, this effort of Da'wah that has been given to us, it is a great work. This is the life of the Sahabah . There is a need to understand this with deep insight. Understand well that we have to spend our lives and wealth in this. Then see what results Allaah will bring. 'Those who strive in our path, we shall indeed guide them to our paths.' Those who strive in that regarding us, those who sacrifice, we shall guide them to our paths. First, they will get guidance themselves and through them others will get guidance. Then people will leave their incorrect lives. People will leave falsehood and will come onto the truth. Guidance is a very great power. Through it, the falsehood in people's hearts will be broken and they will become the helpers of the truth. It is a great power of Allaah that He places the abilities of people in Deen. It happened in the effort of the Sahabah that they got a great work from Allaah. This was not 4 months or 6 months.

This was a lesson in life for us. It has to be learnt, it has to be understood. It should be understood and taught to the entire world. Understand well, practice and make the intention to take it throughout the world. **The one whose work Allaah loves, Allaah takes work from him and supports him. The work will be done by the support of Allaah and a believer will become worthy of the support of Allaah by sacrificing.** Allaah helps him. Guidance will come about through his Du'aa'.

BY DOING THE CORRECT EFFORT, A RELATIONSHIP IS CREATED WITH THE WORK

My brothers, now, we understand this to be good and there is nothing ahead, there is great work, take it. And move. That go home, fulfil some work, leave some things, break some things. It is not like this. This is a matter of using ones life. Then, create a relationship with Allaah through it. Then a person will not lose it. This is a great effort. A great pull within. He who is affected, he will not leave it. Like in the case of Hadhrat Bilal ↔, where stones were placed on his chest, but did he leave Tauheed? No. Why should he leave Tauheed? Allaah is One. If a stone is placed on his chest, the Imaan will remain inside. How will it come out? It will settle within. Allaah j places Deen and Imaan inside a person.

The sweetness of Imaan goes deep inside. Therefore, do it and get happy and ask Allaah while in solitude. The Du'aa' of such people will cause the guidance from Allaah to come. These are the people of sacrifice. The people do not know them. They are not famous amongst people. They are famous by Allaah. People take them lightly but they have value with Allaah.

The Ahadith state that these are such servants that people understand them to be nothing but they have great value by Allaah, through their sacrifice, through their effort they become like this inside.

TASHKEEL

So, brothers, make intention for this now. Allaah has placed great ability in each person. It is not that they are sitting useless here, no. All those sitting here and all those whom Allaah has created, there is ability in them. They possess great ability. If they get involved, they will do the work continuously for the sake of their Deen, for the sake of Allaah, on condition that they place themselves in the work and they tolerate difficulties. Then goodness will come. The person will get acceptance from Allaah, then ease will also come. So, brother, make intention and speak that Insha Allaah, we shall utilize our lives in this and we have to go throughout the world, we will take Allaah and go. We will not take means and go. So, speak, who is ready for this?

Bounties of Allaah

الحمد لله نحمده ونستعينه ونسعغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادي له ونشهد ان لا اله الا الله وحده لا شريك له ونشهد ان سيدنا محمدا عبده ورسوله صلى الله تعالى عليه وعلى آله وصحبه وبارك وسلم تسليما كثيرا كثيرا

أما بعد فأعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم إن الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة ان لا نخافوا ولا تحزنوا وابشروا بالجنة التي كنتم توعدون . نحن اوليائكم في الحيوة الدنيا وفي الآخرة ولكم فيها ما تشتهي انفسكم ولكم فيها ما تدعون نزلا من غفور الرحيم . ومن أحسن قولا ممن دعا الى الله وعمل صالحا وقال إنني من المسلمين . صدق الله العظيم

My elders and beloved brothers, the first thing is that the talks of Deen should be heard with concentration. Concentration is a great thing. In order to take benefit from something, in order to save yourself from harm, it is necessary to adopt concentration. **If concentration leaves, the benefit will be lost. If a person loses concentration when driving, the benefit of the car will be lost. There is**

danger of harm. If a person's concentration is lost when calculating, and he makes an error, then? This concentration is a great thing.

THE GREATEST THING IS THE CONCENTRATION OF ALLAAH

There is a famous Du'aa', 'O Allah, turn me with my heart towards your Deen.' This is the real thing, the basis. Once the heart has turned to something, the work will be done. If the heart is not inclined, then the mind will not turn. The result will be that there will be a shortcoming in one's responsibilities. There will be deficiency in understanding. There will be deficiency in the work. A person will have to concentrate separately.

A person will have to practice concentration, concentration towards Allaah. This is called Dhikr. This is a great thing. 'And the remembrance of Allaah, the concentration of Allaah, it is the greatest thing.' Allaah is great, devotion towards Him is also great. Therefore, listen and listen attentively. If we listen with concentration, with conviction to what is being said, that it is the truth, by taking the truth as the truth is success. 'And those who have come with the truth and they take to be the truth, these are the people of Taqwa.' The one who comes with the truth is the Nabi and those who take his talk to be the truth are the Ummatis.

So, concentrate and verify that whatever is being said, it is the truth. The talks of Deen are the truth. Nothing remains

after the truth except deviation. Therefore, whatever is being said here, our decision should be that we must do it, we should remain behind it. We should fulfil its rights. We should take the Da’wah with the decision.

IT IS NECESSARY TO PRESENT PROOF FOR A CLAIM

On the way of his migration, Rasulullaah met a Bedouin who was a traveller. He called him to the Oneness of Allaah and to him being the true Nabi. So he asked that do you have any proof of your claim that you are the Nabi of Allaah? He said, “Yes. I have proof for my claim.” He asked, “What is the proof?” he said, “This tree standing on the side, it will testify to my talk.”

He then called the tree. The tree came close, tearing through the earth. He requested it to testify thrice. So, it testified thrice, “I testify that there is no deity but Allaah and indeed you are the Rasul of Allaah.” When the testimony came thrice from the tree, he understood that the claim that the Nabi made, the Da’wah that he gave, it is true. He believed saying that I have conviction in what you say and he recited the Kalimah and brought Imaan.

He said that I am going. If my house folk are prepared, then I shall bring them and come to you. If they are not prepared, I shall separate from them today. He decided this because there is no hesitation in the work of Da’wah. **Da’wah is given of the truth.** The one who is unsteady, how can he carry on in the truth?

THE HELP OF ALLAAH COMES WITH DEEN

Therefore, in the work of Da'wah, make the decision that this Da'wah is the truth. We have accepted, then the person will be successful. He will concentrate. He will have conviction and then he will decide. When a person intends something for Allaah, Allaah will become his helper. Allaah will create means for him. Therefore, a person has to create things within himself. These are foundations for his nurturing, for his progress. Those who have conviction, those who concentrate, those who decide, those who accept, those who listen, if this is created, then Allaah will help them in future.

The work will be done with the help of Allaah. Without the help of Allaah, the work will not be done. We should repeatedly put this in ourselves that we are not alone. Allaah is with us because Allaah has given us His Deen and we have testified to this Deen. 'There is no deity but Allaah and Muhammad is the Rasul of Allaah.' This is the testimony between the servant and Allaah and it is a firm intention that a person will live in future, he will die with this Kalimah. When he has testified to the Kalimah, then the help will begin to come from Allaah. He will remain in the help until his death. The moment he recites the Kalimah, Allaah will forgive all the sins he committed throughout his life, even if he spent 80 years in disbelief, he spent 100 years in disbelief and Allaah will increase and grow his good deeds.

This is also a matter from Allaah that the responsibility that Allaah has given us, we should do it with our weakness. This is because the servant is weak but despite weakness, Allaah will continue to multiply. The servant is weak, Allaah is powerful. Despite our weakness, Allaah grants His bounty, His favour, His reward and He continues to increase.

THE ADVICE OF RASULULLAAH

Rasulullaah said, "Take glad tidings, and remain hopeful through such conditions that please you." Such conditions will come, such means will be created by Allaah that will please the servant. A person cannot see the debt of Allaah and all this debt is dependant on the Deen of Allaah. Therefore, we have to take from Allaah. The definite path Allaah has given for us to take success is the Deen of Allaah, that the conviction of a person should be on the Being of Allaah, it should come onto His qualities and his deeds should come in accordance to the way of Rasulullaah . The use of his life and wealth should be according to this that Rasulullaah has given. Now the bounties and favours of Allaah j will begin.

THE PEOPLE OF IMAAN GET REWARD FOR DIFFICULTY

Through the blessings of Imaan, a person will get reward. A person will get this in worship and by being obedient. However, difficulties will come, harm will come, fear will come, hunger will come, sickness will come, thirst will

come, tiredness will come, Allaah will grant the reward of all these conditions through the blessings of Imaan. Allaah j has explained this, He has clearly explained and the scholars have said that whatever calamities will come, whatever difficulty comes, behind it, the bounties of Allaah will come.

THE EXAMPLE OF GRANTING REWARD FOR DEEDS

My friends, Imaan is a great treasure. The kalimah is a great bounty. After Imaan comes the command of Salaah. There are virtues of Salaah. These are mentioned in the Ahadith. For example, through His Nabi, Allaah j not only mentioned the virtues of Salaah that you will get this particular reward for performing Salaah, but whatever work there is regarding Salaah, there is reward in all of them too. If a person performs Wudhoo at home and goes to the Masjid, the reward is separate. It is stated in a Hadith that if a person performs Wudhoo at home, then it is as though he has tied the Ihraam and is proceeding for Hajj. Then, every step is recorded and he is given a reward for each step taken, one sin is forgiven and one rank is raised. The person whose house is further away will get greater reward.

Then, the person who goes in the afternoon heat will get greater reward. It is stated in the Ahadith that if a person walks in the afternoon heat, then the reward of this walking in the afternoon is separate. A person reaches early and waits for Salaah. The reward for waiting is separate. There is a reward for this action too. The parts of

a deed are a bounty too. Whenever he goes to the Masjid, then preparation for hosting him takes place in jannah, just as preparation is done before a guest arrives. When a person will go in the morning and the evening to the Masjid, then Allaah arranges to host him by Himself.

THE DIFFERENCE BETWEEN THE WORK OF THE WORLD AND THE DEEDS OF THE AAKHIRAT

The real deed is Salaah; it is not like the workers in the world they are given wages for their basic work, not for anything else. If the worker is ill and he comes for his duty while suffering from fever, then the fever will not get any recompense. By us it is like this that if a person comes to work while ill, then he will get recompense for the illness and because of this sickness, whatever weakness he had by working, he will get recompense for it too. There will be no recompense for the actions done while healthy, then too, Allaah grants reward to the person for the deeds done while healthy.

ALLAAH HAS GRANTED DEEN FOR HONOUR

My friends, Allaah j has introduced Himself through His grace, whereas Allaah is the greatest of Judges and He possesses great power. ‘Allaah has great power and standing over everything’. However, in the matter of the obedience of His servants, Allaah has shown His grace. The first verse that was revealed upon Rasulullaah was

'Read and your Rabb is Most Gracious'. So, the One Who is Gracious is the one who does not wait for asking, but he does not even study the needs that whether a person has a need or not. Did He ask or not?

In fact, without any study of needs and without asking, there is only grace and grace from Him. So, Allaah has given the entire Deen out of grace upon His servants.

I did not create the creation so that I can benefit from them in some way, just like the people start businesses in the world, and they benefit from their governments. The matter of Allaah j is not like that. The entire creation that Allaah has created was not for His benefit, but it was in order to give them benefit from His treasure. Therefore, He knows us, He knows our needs, and He knows our weaknesses. He knows everything. Therefore, in the grace of Allaah, everything of ours is considered, our weakness, our sickness, He will see our needs as well, and He will deal gracefully with us. Allaah has given us this responsibility that our lives should be brought in accordance to his commands. This is the need.

THERE ARE TWO TYPES OF LIFE

There are two types of life. One is that of desires and the other is that of following commands. The demand of Deen is that we should come out of desires and bring our lives onto the commands. Then, a relationship with the treasures will be created. We must bring our lives out of desires and onto the commands. This is a continuous work, an effort, a person must fight with his nafs all the time. He must fight his desires all the time. The enthusiasm of a

person, the nafs of a person is not one desire, but there are many inside.

The eyes are separate, speech, eating, we do not know how many desires are filled inside him. Desires have been given so that we may sacrifice them and commands have been given so that we may practice on them. This is the distribution of Allaah that desires will be there to be sacrificed and the command will be to practice on. He who leaves the commands of Allaah, how can he get the bounty of Allaah? He will remain far away because of fulfilling his desires and he will remain far from the intended destination. Allaah j has informed that he has moved away from the destination. 'And do not follow your desires for then you will go astray from the path of Allaah.' He who moves away from the path of Allaah, he will be deprived of the bounty of Allaah. All the bounties of Allaah are on his path.

THE DEFINITE PATH OF ACQUIRING SUCCESS

My friends, the definite path of taking success from Allaah is the path of the commands of Allaah, the path of the ways of Rasulullaah . Allaah j has granted the greatest bounty and He has given a great trust to this ummah that after his Nabi, he has linked the responsibility of being the vicegerents of His Nabi. This is a trust and it is a bounty from Allaah as well. Through it, whatever promises Allaah has given to His Ambiyaa', Allaah will fulfil those same promises to the ummah.

This is the system of Allaah. Therefore, Du'aa' has been made, 'O our Rabb, grant us that which You have promised us through Your Rasul.' The promise of Allaah is with the Ambiyaa'. **When the Ambiyaa' completed their work, then Allaah granted them success in opposition to every form**.

EXAMPLE OF THE MEANS OF THE WORLD

Whatever means there are in the world, whatever forms, these forms do not guarantee success, nor do they guarantee failure. It is said to be like an empty vessel. Allaah has made all means like empty vessels, whether they be trade, farming, government, treasure, whatever it may be, Allaah has made them like empty vessels. Whatever Allaah will place in them, whatever condition Allaah will create in them, those things will make the condition apparent. Allaah places drought on earth, so the lands will make drought apparent. Allaah will place worry in wealth, then that wealth will become a means of destruction.

Subsequently, on account of wealth, lives are lost, whereas people gather wealth for the sake of comfort, that we will get comfort. No-one gathers it for destruction. However, the intention of Allaah is that people have gathered for comfort and that very thing became a cause for their loss of life because the one who creates conditions is Allaah. Just as Allaah creates means, 'And He is the Creator of everything', He creates means as well. He is the Creator of the conditions in means and when the means are finished

and the results come, He is the creator of that as well. 'He is the Creator of everything.' Allaah creates means, He will create conditions, He will create the results, then the benefit, harm He will create. He is the Creator. 'And He is the Guardian over everything.' Allaah is the One Who does, Allaah has the greatest quality. If it is a matter of Deen, then it will be done through the guardianship of Allaah and He will also do in inappropriate conditions. He will grant progress in inappropriate conditions as well.

EXAMPLE OF PROGRESS IN CONDITIONS

Subsequently, it is mentioned in the narrations that the sickness of piles had made Hadhrat Imraan bin Husayn totally indisposed. He was a great Sahabi, Imraan bin Husayn. He used to enquire about the ruling of Salaah from Rasulullaah . How should I perform Salaah? Rasulullaah would say that perform like this, perform like this. Many of the rulings pertaining to the ill were acquired by the ummah through his blessings.

This is because he used to ask that this has happened, how should I perform? Rasulullaah would tell him to perform in a certain way. Through his blessings we got this knowledge as to how an ill person should perform Salaah. The rulings are explained in the books regarding the method of Salaah for an ill person. So, the doors opened for him. It is mentioned in the narrations that the angels would visit him during his sickness. The relatives of a person come, his friends come and who was coming for him? Relatives will come, friends will come, even

Rasulullaah will come, but it is a great thing that in order to visit him during his illness, the angels would come from the heavens. The sickness of a believer will give him progress. This is the blessing of Imaan. We get virtue even in illness. The virtue of worship is in its place, there is virtue for illness too. The Sahabah asked Rasulullaah , "O Rasulullaah, what is there for us when sickness comes upon us?" He said, "It is expiation, it forgives your sins."

The sins of a believer are forgiven when sickness comes. Sickness came and the person was cleaned. Sickness came and Allaah forgave his sins. This is the blessing of Deen. Therefore, a believer should not be hopeless in any situation.

WE WILL REMAIN ESTABLISHED ON OUR RESPONSIBILITY

Allaah has given us this great work. The work of Deen that has been given to us, the responsibility of Deen that Allaah j has placed upon us, it is that we should use our lives and wealth with the correct conviction, in accordance to Deen. Therefore, we should never be hopeless. When good conditions come and when difficult conditions come, in both we should fulfil our responsibility. **The support of Allaah is acquired upon responsibility.** 'The help of Allaah comes upon fulfilling responsibility.' When we fulfil our responsibility, the help of Allaah will come. This is definite. Allaah teaches us during Salaah, O Allaah, 'You alone do we worship and from You alone we seek help.' This is decided. This means that we will not worship anyone but You and there is no helper but You. Our wealth

and lives follow You and help will come from You. However, the bounties of Allaah, the help of Allaah will come when following the commands of Allaah.

It will come by fulfilling responsibility. The greatest deprivation is in the freedom of people, that they have become free. There is no fear in the usage of their lives and wealth. This freedom is a means of deprivation from religion.

THE ADVICE OF HADHRAT MAULANA MUHAMMAD YUSUF ↦

Hadhrat Maulana Muhammad Yusuf ↦ says that through this effort of Da'wah, we want to take people out of misunderstandings. The ummah has this misunderstanding that life and wealth is ours. We can do what we want. This is incorrect. Life and wealth is not ours, but life has been given by Allaah and Allaah has also given wealth. From whom He wants to take work, means are given to them.

THE LAWS OF ALLAAH

This is a matter of law. In the world, from whomever work is to be taken, they are given the means. They are given the opportunity that take, do this work. So, work is to be taken from us and that is to fulfil the commands, when the objective is that we should fulfil the commands, then, we are given the means of this line. Therefore, the means of life is given, the means of wealth is given, bodily strength is given, eyes are given, ears are given, hands, feet, tongue, heart, and the mind have all been given. This is because

work is to be taken from them throughout life. When life is to be taken, then means for the entire life will be given. What rules have been placed? ‘O you who believe, fear Allaah, the right of fearing Him and do not pass away except that you are Muslims.’

This responsibility has been given that obey until death and until death adhere to the commands. Remain on the path until death and all the abilities of life and wealth have been given with Taqwa, not with desires.

THE GREATEST DEPRIVATION IS FREEDOM

Allaah accepts the effort of those who have Taqwa. Those who do not have Taqwa, their effort is not worthy of acceptance because they are free. So, their habit is disbelief. Therefore, they are not bound. Allaah accepts the work of those who have Taqwa. ‘Indeed Allaah only accepts from those who have Taqwa.’ Allaah says that We accept the work of those who have Taqwa. Therefore, they have been bound. Only those who have Taqwa are bound. Those who do not have Taqwa are not bound. Therefore, the greatest deprivation is in freedom. Freedom has come, so there will be deprivation. Deprivation will not just come like that, but it will come with great worry.

A person fulfills his desire for a short while and he is greatly worried. A little while of desire and worry comes later. Now he is worried, what to do? So, many desires are such that there are great worries behind them. Now the

person is worried, what should I do? Therefore, the greatest deprivation is freedom. May Allaah protect us.

THE QUALITY OF RETURNING IS CREATED BY EFFORT AND STRIVING

The quality that Allaah created in you of effort, of striving, in principles, in sacrifice, in binding yourself, and moving, it can be said in this way that it is actually the quality of turning to Allaah. The quality of Inaabat within. Inaabat means that from within, there is a quality created that causes a person to return to Allaah. Where 'returning' will be created within, there will be means of guidance. Then a person will turn to Allaah. In difficulty too, a person will say, "O Allaah, make this difficulty easy." As the Du'aa' of Rasulullaah states, 'O Allaah, there is no ease except that which you make easy.' This is turning from within, that the heart goes towards Allaah during difficulty. Say it in this way that in whichever difficulty the heart goes to Allaah that difficulty will be a mercy because difficulties come in order for us to be turned to Allaah. Now the heart turns to Allaah during difficulty, so it will become a mercy. The result is mercy.

In the same way, difficulty will come and if the heart does not turn to Allaah, then the person will be caught, that difficulty has come upon you, so turn to Us. There will be a scolding that We have placed the difficulty, then too, the person does not turn. Therefore, when a person will move according to principle, then he will turn from within to Allaah.

A PERSON WILL ACQUIRE SUCCESS THROUGH STEADFASTNESS AND BEING FIRM

Whatever a person will accustom his body to, the heart will become accustomed to it as well. This is the law. A person accustomed his body to some work. He got involved in the work slowly. If someone recites Tasbeeh regularly, then the heart will begin to recite Tasbeeh. Now there will be place in the heart to recite Tasbeeh. The day that he does not recite, the heart will be worried because the heart has been habituated to reciting Tasbeeh. Whatever action a person accustoms himself to, if he misses it out, his heart will be worried from within. The heart did not find place for it. Just like in the case where a person does not find a place that he is used to, he gets worried and when he finds it, his mind is at peace. This is the effect of his nature. Similarly, it is the effect of his temperament. Therefore, it is said that we should become firm on these things because Allaah will grant success through steadfastness and being resolute.

So, my friends, Allaah j has granted us a responsibility. This responsibility is until death. Allaah has not kept the world in one condition, childhood came, youth came, old age came, these three eras are part of our life. These three conditions pass over a person. First there is weakness of childhood, then comes the strength of youth, then the time of old age comes.

The Qur’aan explains that just as conditions will come in our lives, conditions will come over our possessions as well. Clothes were new, they become old, then they tear, buildings were new, then they dilapidate. So, conditions will come over people and conditions will come over his possessions too and this condition will come by the decision of Allaah, as He likes, He will bring.

TWO TYPES OF CONDITIONS WILL COME IN THE WORK OF DEEN

While doing the work of Deen, conditions will come. When a person will move, taking the work of Deen, then two types of conditions will come. One condition is that of bounties, Allaah j increases His bounties such that a person can take the work of Deen and take this bounty as well. Just as was the case with Sulayman _ and Dawud _. Great bounties came upon them. ‘O people, we have been taught the language of the birds and we have been granted from everything.’ Sulaymaan _ knew the language of birds, great bounties came upon father and son. Dawud _ was granted kingdom. The scholars say that kingdom was given to Dawud _, so the Bani Isra’il were unanimous upon him, otherwise the Bani Isra’il would not have become unanimous regarding him.

Allaah granted him such a kingdom to Dawud _ and Sulayman _, this was out of His grace, there was no effort from their side, Allaah granted it. Therefore, they say that we have acquired everything and through these means, Allaah made their conditions good and what does He say regarding them?

THE STATEMENT OF THE AMBIYAA _

This is the teaching of the Ambiyaa’ that whatever wealth comes, it will come as a test. The objective of the people of the world is different. People of the world understand their success to be in their condition, and they clash with the commands. Therefore, the conditions do not support them. They have left the commands. As a result, they have failed. Then they are caught by Allaah. ‘So we caught each of them in the punishment of their sin.’ These are all people of means. They will be caught by Allaah because they have taken means and their conditions to be the real thing, and they have broken the commands. As a result, they are caught. The Ambiyaa’ say this and they give the guidance that whatever condition comes, it will not last. It comes as a test.

THE TEACHING OF THE AMBIYAA _

The clear explanation of Hadhrat Sulaymaan _ is in the Qur’aan that the kingdom that Allaah has given me, everything moves at my indication, for what is this? In order to test me, ‘In order to test me whether I am grateful or ungrateful.’ A Nabi is saying this. All the Ambiyaa explain means, conditions and the test. They explain the path of commands to be that of success, that when a person will become one who follows the commands in his means and conditions, then he will be successful. If he leaves the commands out, then no means and no condition will grant him success. This is the teaching of the Ambiyaa. This is

their call. This is their path. Then, just as Allaah has given them the message and sent them, He gave the message of the end result that they should verify. Look, this is the matter which our Nabi has said.

GOOD CONDITIONS WILL COME THROUGH GOOD DEEDS

Allaah has created means and conditions as a test. Therefore, they change all the time. The path of success does not change. It is only one path. Conditions will change. So, good conditions from Allaah will come in the good deeds. Those who fulfil the commands of Allaah in good conditions, they are classified as grateful, that We have made their condition good and they have made their lives good. They fulfilled their responsibilities in a good way as well. They are our grateful servants. They saw bounties and they recognized the One who gives the bounties.

They have also recognized the responsibility given by the One who grants bounties. This is our teaching that we should understand the bounty that wealth is a great bounty of Allaah and Allaah is great, He has given this. It is incorrect that bounties come and we forget the One who granted the bounties. This is great ingratitude that Allaah grants the bounty and Allaah is forgotten. The bounty put the person in negligence because the effort of commands has not remained. Therefore, the effect of the bounty is created, the effect of the command has moved away.

EVERY BOUNTY COMES FROM ALLAAH

My friends, therefore, we have the responsibility that whatever good condition comes, we should become grateful in it. Gratitude is that the tongue should be grateful, the person must be grateful from the heart, i.e. the heart must testify from within that whatever happened, it happened through the favour of Allaah. It has not happened because of my profession. “O Allaah, whatever bounties have come upon me, whether in the morning or in the evening, they are only from You.” In fact, whatever bounty the creation gets, it is only from You.

Whatever bounties are with you, they are all from Allaah. This is the claim of Allaah and a test. This has not come from anyone. It has come from Allaah. Because of this, when a person is empty of this, then he turns to Allaah. When the bounty moves away, then a person begins to cry before Allaah. He was priding in the bounty and now he has gone flat. This is proof that if this was from someone else, then he would have prided in front of him, this is from Allaah.

SPEND HAPPILY FOR THE DEEN OF ALLAAH

Therefore, two conditions will come while doing the work of Deen. Sometimes, Allaah will give bounties and we will be obedient in the bounties. When bounties come, the

obedience will increase. First, a person would obey Allaah when earning his 100 rupees. Allaah has given me 1000. Now, my obedience will be in terms of 1000. First I had 1000, now Allaah has given 100000. Now I shall worship in terms of 100000. This is from Allaah. This is a Sunnah that use it happily, not by being forced, not with dislike. Just like the hypocrites used to spend wealth, but with dislike. 'They would not spend except that they disliked it.' Brother, what to do? We are forced.

Through the environment, the environment changes, otherwise their hypocrisy would have been opened and they would have been disgraced in the environment. So, can one spend with dislike? No, leave alone the dislike, whatever Allaah has given; he should use it in the path of Allaah.

AN INCIDENT OF A SAHABI GIVING HAPPILY

Just like the case of a Sahabi to whom the zakaat collector of Rasulullaah □ had come. The wealth of the Arabs was livestock. So, the Sahabi says that the collector of Rasulullaah □ came to collect zakaat. Where did I have wealth? Allaah gave me. This was the condition of gratitude. He accepts the favour that today Allaah has given wealth to me, otherwise I was poor. The condition of eating from the zakaat of others came upon the person. Today, Allaah has given the opportunity that I am fulfilling my zakaat according to the way of Rasulullaah □. Therefore, take the camels of a good age. Take the expensive ones. He was pleased to give. This is called

good heartedness. The hadith states that a person should give with a happy heart. Who is he giving to? Allaah. The meaning of Dhikr is obedience and following.

The meaning of Dhikr is that a person should concentrate so that he does not go beyond the limit of the command. He remains on obedience. ‘Every person in the obedience of Allaah is in the Dhikr of Allaah.’ The Sahabi collecting the zakaat said that I cannot take much. His life was made, together with this - Imaan, conviction, worship, knowledge and Dhikr. He said, “Take it.” Finally, they reached the decision that Rasulullaah stays close by, let us go to him. The decision he makes is correct. So, they came to Rasulullaah and explained the entire matter that this happened.

So Rasulullaah explained the same ruling because the person of the shari’ah must explain the law. He said that what is compulsory on you is this, not more. He said that I give more out of happiness. So he said, “Yes, the extra is accepted. The rest is obligatory.” Rasulullaah accepted the camel and made du’aa’ of blessing for him.

BLESSINGS WILL COME WITH SACRIFICE, MISFORTUNE THROUGH DESIRES

The example is given that when good conditions come, then become grateful. Increase your sacrifice and take blessing. Blessings will come through sacrifice and misfortune comes because of desires. When life and wealth is used in desires, then blessings will be taken away. When

life and wealth will be used in commands, then apparently there will be decrease but blessings will come from within. All blessings come because of sacrifice. There are no blessings in desires. Today, this is the calamity that people use their lives in desires and they are deprived of its blessings. The world has become a burden.

ALLAAH WILL TAKE AWAY THE MEANS OF BLESSINGS

The scholars have written that Allaah does not take means, but He takes away the blessings of means. The land of the landowner is not taken away but the blessings of the land are taken away. Now, the land has become a burden. Allaah took the blessings of trade, his trade becomes a burden. His needs are not fulfilled, his work is not done. He cannot leave it and he cannot benefit from it. It is a burden. The world takes the form of a burden. So Allaah removes the blessings and takes them away. He does not take the means away. Allaah is Independent. What need does He have? He takes the blessings away because there was no adherence to the principles. If conditions of bounties come upon the Muslims, then he will become a person who is grateful to Allaah in commands.

He will remain on his work, he will progress. Whatever Allaah has given, He will use that much, when he will use it, Allaah will give more. 'Whatever you spend, Allaah will replace.' The replacement that Allaah gives, Allaah will give in accordance to His grandeur. The grandeur of Allaah is great. When Allaah will grant us recompense, He

will grant a great recompense. Just as Allaah is great, His bounties and favours are also great. The least is that Allaah will multiply one reward by ten. There was one, He made in ten. A person got ten. Now he did ten, he will get a hundred. There is no question of need.

THE ADVICE OF RASULULLAAH

Rasulullaah said that it is not poverty that I fear for you. Where does the fear of need come from? It comes from Shaytaan. Shaytaan threatens, ‘Shaytaan threatens you with poverty.’ He will threaten you of straitened conditions if you spend. You will lose out, and then what will you do? And Allaah promises from His side, ‘And Allaah promises you forgiveness and grace.’ This is a great bounty.

THE FIRST BOUNTY UPON THOSE WHO OBEY IS FORGIVENESS

Those who obey Allaah are given a bounty, before the work, what is it? That Allaah will forgive them. The bounty of forgiveness is first. This is strange that do the work, we shall forgive the error. Then obedience is left and He will grant the bounty for obedience. Allaah says, ‘O you who believe, shall I show you a trade that will save you from the painful punishment? It is that you believe in Allaah and His Rasul and you strive in the path of Allaah with your wealth and your lives. That is better for you if you know. He will forgive your sins...’

The scholars have said that the painful punishment is the punishment of the hereafter. It has been said to be painful because every person should think of a way himself how to save himself from it. There will be no other helper. Like in the world there is a lawyer and a helper, he intercedes. It will not be like that. A person must free himself from the punishment. So, the path for this is shown that believe in Allaah and His Rasul and have conviction in their talk and then present the sacrifice of your life and wealth. When this happens, then 'He will forgive your sins.' The first thing is that he will forgive your sins. The first bounty of Allaah is that he will make you sinless, go, your sins have been forgiven.

A BELIEVER TAKES FROM THE TREASURE OF ALLAAH

Our senior scholars say that the first fruit of our effort is forgiveness. The first fruit is forgiveness. We do the work, Allaah will forgive. Then, whatever obedience has been left, His bounties will be given. Therefore, He said that first your sins will be forgiven, and your life and wealth that you spend, He will give you at least ten times and to whoever He wants, through the blessings of his sincerity, through the blessings of a relationship with Him, He will grant him more. He will continue to increase. A believer is one who takes from the treasures of Allaah and he gives to the creation.

Therefore, it does not decrease, but Allaah continues to give. He will give in the world through His wisdom and He will grant in the Aakhirah through His grace. This is the

law of Allaah. Therefore, whatever Allaah gives in the world of means, He gives out of wisdom. He gives more to some and less to some so that nothing is spoilt. ‘And Allaah promises you forgiveness from Him and grace.’ In the Aakhirah, there will be forgiveness and grace.

THE ADVICE OF MAULANA ILYAAS ↦

Hadhrat Maulana Ilyaas ↦ used to say that the purport of grace is very vast. Grace includes everything. Jannah is included in grace, bread, clothing, house, and this too. Jannah, a person will also get Jannah through the grace of Allaah. So, great promises have been made. My friends, in order to make our feet firm, he who fulfills the command of Allaah in good conditions, then he increases sacrifice, he will get forgiveness and grace will be shown to him and Allaah will make him a means of goodness. Through his sacrifice, goodness will spread.

THE GLAD-TIDINGS OF RASULULLAAH

Rasulullaah gives glad tidings that ‘glad tidings be for the person whom Allaah has made an opener of goodness and a locker of evil.’ A means of spreading goodness is that his effort spreads goodness and evil is wiped out. He gets the ability to repent. People get the ability to repent, this happens in goodness as well. While a person does work, his sins open up. He gets the ability to repent. If he has sinned in the past, then he repents and then goes forward. This is also goodness and it is great goodness that

he has been forgiven, then through these efforts, others also get the ability to repent because they were involved in other sins.

Through their sacrifices, Allaah took them out of sin and placed them onto His obedience.

THE EXAMPLE OF THE SIMPLETON SERVANTS MEETING ALLAAH

If a person has gone astray from the path, then he is brought onto the path of Allaah by giving him Da’wah, by making effort on him, by explaining to him, then what will happen? It is mentioned in the Ahadith that Allaah becomes so pleased with a person who brings someone to Allaah like the relative of someone was lost. A person had a son and he got lost and the entire family is worried. Now someone searches for him and brings him. He brings the boy to the house saying that here is your relative. Yes, this is our relative. Now, just as how joyous the family will be with the person who brought the boy, it is said that Allaah will be so pleased with His servants that bring the lost ones to the path of Allaah. ‘Yatabashbash’, these are the words of the Hadith.

Allaah will express His joy. It is very great that he brought Our servant upon Our path. Therefore, Rasulullaah gave glad tidings, “Glad tidings be for the person whom Allaah has made an opener of goodness and a closer of evil.” This is a great bounty if Allaah brings someone on the path at our hands.

THE INCIDENT OF THE GUIDANCE OF A JEWISH BOY

There was a young boy who would come in the company of Rasulullaah . He had understanding. Now he did not come so Rasulullaah enquired. It was the habit of Rasulullaah that when someone was absent for a while, he would enquire from his companions that a particular person is not coming, he is not seen. The people said, “O Rasul of Allaah, he is ill.” “Has he taken ill? Come, let us go to his house.” Visiting the sick is a Sunnah, even if it means visiting a non-Muslim. It is a deed of social living, an action of social interaction that if the person is ill, we should visit. Give him consolation. How many angels will make Du’aa’ when a Muslim goes to visit an ill person. He went to visit the ill person.

He was in his final moments in his illness. Rasulullaah stood in front of him and gave him Da’wah. He was the son of a Jew. He gave him Da’wah of the oneness of Allaah, of him being the true Nabi, for him to believe. He was understanding because he would come to him day and night, he had an affiliation with him. Now he looked to his father. The father was a Jew. It was the decision of Allaah. The father said, “Obey Abul Qaasim.” Abul Qaasim was the title of Rasulullaah . He said that I believe. He accepted there and then, he recited the Kalimah while passing away. He took the treasure of Imaan and left the world. Rasulullaah expressed his gratitude to Allaah j that so much gratitude is due to Allaah

that on account of me a servant of Allaah was saved from disbelief.

DA'WAH AND DU'AA' ARE A MEANS OF GUIDANCE SPREADING

So, Allaah showed great favour upon us that He made us a means of goodness. Allaah gives guidance but the servants are made a means. We do not have the ability in order to correct someone. We do not have the ability to reform ourselves. **Our hearts are in the control of Allaah. We cannot reform anyone. Therefore, we have been made responsible for Da'wah. Give Da'wah, make the effort of guidance, and then make Du'aa.** When this will happen, then Allaah will make us a means. This is a bounty. It is the favour of Allaah that He has made us a means and He does the work.

THROUGH DA'WAH, A PERSON WILL ACQUIRE PIETY AND A GOOD NAME

Those who become a means of the guidance of others, Allaah will give them a good name, He will grant them good fortune that it is on account of them that this happened. The world will say that a particular group (jama'ah) made effort in a particular locality and the environment there changed. Allaah changed the environment there and Allaah gave guidance to their hearts. However, Allaah grants a good name to His servants. Allaah grants a good name to His servants, to the

sincere that on account of them this happened. The mention of Rasulullaah is the highest. ‘And we have elevated for you your mention (name).’ The good name of Rasulullaah is the highest that if someone brings his name into disrepute, his talk will have no effect. People used to speak ill of him. Rasulullaah used to say, “I do not know who they are bringing into disrepute.” “Indeed they bring disrepute to Muhammad, indeed I am Muhammad.” I possess good characteristics, what effect will their disrepute bring? So, the mention of Rasulullaah is the highest. His good name is the highest.

And the work of Rasulullaah , my friends, just as Allaah increased the work of Rasulullaah in the world, and granted him a good name. He granted honour to us in following Rasulullaah and in blessings and being his deputy. Say it in this way that Allaah will grant this honour to the ummah. Like in the plains of Qiyaamah, we shall be last in terms of being born and we shall be the first to enter Jannah, why?

Because our Rasulullaah will be the first to enter Jannah, he will be the first to be resurrected from the grave and this ummah will be the first to go into Jannah. This is honour, honour from Allaah that He has given the work; He has given such a path.

IT IS NECESSARY TO REMAIN RESOLUTE AND REFRAIN FROM INGRATITUDE

So, I said that in bounties, the command of Allaah remains. So, a person will be given means and he will also be given bounties. The blessings of sacrifice will also be given in the world, recompense will be given in the Aakhirat, and Allaah will make the person a means of goodness. It is necessary to remain steadfast so that in bounties, a person does not slip. He who slips in a bounty, he will be deprived of the blessing of the bounty. Then, because of breaking the command, the responsibility of the command will also come that why was the command broken? The person will be questioned that were you given a bounty to break the command?

Therefore, man is said to be ungrateful to Allaah that this person is ungrateful for he eats of the bounties and he is disobedient as well. He has no milestone. ‘And if you count the bounty of Allaah, you will not be able to count, indeed man is oppressive, ungrateful.’

THERE ARE A FEW BOUNTIES IN ONE BOUNTY OF ALLAAH

The scholars have written that a person will not be able to count because in one bounty, how many bounties are there? In one bounty, there are a number of bounties. What will he count? A monkey eats a mango, how does the

monkey eat the mango? The mango is a bounty, but he tears it and eats it. And us? We cut it and eat, we make pickles out of it and eat it, we make jam and eat it, and we suck it and eat it. It is not known how many things. And the benefit? **The fruit of every season is suited for that season. The doctors say that Allaah ј creates fruit in every season so that the negative effects of that season that affects the health of people, He creates the fruit in that season and it removes the harm.**

Allaah does this so that the health of the people can be remedied and there can be a balance in the nature of the people. No-one realizes this. Therefore, the scholars have said that whatever bounty you have, it is from Allaah. And they are so much that if you want to count them, then you will not be able to count because in each bounty, there are a number of bounties hidden. We cannot see them; apparently only one bounty is seen. Therefore, the demand of bounties is that we increase sacrifice so that we can prove to be obedient. If not, then we will prove to be dishonest. The salt will be said to be unlawful when the person consumes the bounty and he is disobedient as well.
This salt was forbidden. Therefore, it is said, 'Indeed man is oppressive, ungrateful.' How is the person? He is a great oppressor. This is because he does not have justice. He also has the forbidden salt within him that he consumes the bounties of Allaah and he is rebellious to Allaah. When this is the case then a great punishment will come. May Allaah protect us. Especially this Deen is a great bounty. There is no bounty greater than it. After the bounty of Deen, the deprivation that comes, there can be no replacement for it. This is something to be noted.

THE DISBELIEVERS OF THE QURAYSH WERE GIVEN THE GREATEST BOUNTY

(الم تر الى الذين بدلوا نعمت الله كفرا واحلوا قومهم دار البوار ، جهنم يصلونها وبئس القرار) this verse was revealed regarding the disbelievers among the Quraysh that look at them, what a great bounty was given to the Quraysh. Muhammad was born among them, the Qur'aan was revealed in their language and the Quraysh were given family nobility by Allaah, Allaah granted them great trade and wealth, He granted them worldly bounties and religious bounties too. What did they do in reply to these bounties? In reply to these bounties they did not show any gratitude, but they changed these bounties to ingratitude in that they opposed Deen. They had enmity for Rasulullaah .

They did not allow Rasulullaah to perform Salaah at the Ka'bah and then they forced him to leave Makkah. This was their story in reply to the bounty. They made great plots so that Rasulullaah is forced to leave here. Subsequently, Rasulullaah was taken out from Makkah. So what if they banished Rasulullaah from Makkah? What did they get? They got nothing. They were deprived. 'Did you not see them? Those who turned the bounty of Allaah into disbelief and ingratitude and they fell themselves and put their nation into destruction.' How many people were there who could not come onto the truth because of the Quraysh? When the Quraysh finally turned,

all the people turned. So, they did not come and they did not let others come. They would stop people.

They would influence those who came to Makkah so that they do not come to him. Therefore, Allaah told them of a great punishment that they will go to Jahannam and it is a very evil abode for them. It is not the reply to a bounty that ingratitude is shown in the bounty.

CONDITIONS WILL COME WITH THE WORK OF DEEN

When Allaah will bring conditions upon those who do the work of Deen, then He will bring his bounties upon the truth. He will use them in sacrifice so that in these bounties, the blessings of the commands will come. When a Muslim will use his means in the commands, then Allaah will grant the blessings of the commands in the means of the person. There will be blessings in the health of the person, there will be blessings in his children, there will be blessings in his wealth; there will be blessings in his means because he used his means according to the commands. There is an incident in the hadith that use your means in the commands. Allaah has granted blessings in means. There is one condition of a person of blessings, one condition of a person in difficulty.

This happens in the world like the day and night that the day ends and the night comes, it becomes dark. Then the night ends, brightness comes. So, just as Allaah made the system of day and night, in the same way Allaah brings good conditions at times on a person and difficult

conditions at times on a person. Sometimes there is difficulty, sometimes sickness comes, need comes. This condition will come with the work of Deen. It can come; it is not impossible. So, the work of Deen is taking place and difficulty also comes. It is not a sign of rejection if difficulty comes.

THE RECOMPENSE OF DIFFICULTY AND CALAMITY IN THE FORM OF GOOD DEEDS

People become despondent. No. Difficulty comes upon the Ambiyaa. So, difficulty is not a sign of being rejected but Allaah places some people into difficulty and He also gives responsibility of the command. He fulfils the command; he tolerates the difficulty. He grants a bounty for fulfilling the command and He grants a bounty for the difficulty as well, that you have underwent difficulty? Take this bounty in lieu of the difficulty. You have fulfilled the command, is it not? Take this bounty for fulfilling the command. Allaah gives the encouragement. (ما كان لاهل المدينة ومن حولهم من الاعراب ان يتخلفوا عن رسول الله ولا يرغبوا بانفسهم عن نفسه ذلك بانهم لا يصيبهم ظمأ ولا نصب ولا مخمصة في سبيل الله) This is a long verse. Whichever people lived in the environment of Rasulullaah , in the outlying areas, Allaah encourages them that whoever lives in the outlying areas, they should not remain behind the Nabi and the work of the Nabi. They should support the Nabi. The Bedouins. The people of Madinah Munawwarah were there. This is the people who live in the surrounding areas. Those who live on the outskirts should support the Nabi.

They should not lack behind the Nabi. It should not be that the Nabi does work in the path of Allaah, he undergoes difficulty and they stay at home. No. They should not do this, but they should support the Nabi, they should not stay behind. He says that if some difficulty comes while supporting the Nabi, thirst comes, hunger comes, tiredness comes, these three were mentioned clearly that hunger came over him, thirst came over him, he became tired and some conditions of fear will come. There will be disagreeable conditions and the disbelievers will make their opposition apparent. So, do not worry about this, of the hunger, of the thirst, of the tiredness, of the fear, the disagreeable conditions, all these things that will come over them, Allaah will record all this as good deeds. Hunger is a good deed, thirst is a good deed, tiredness is a good deed, if fear comes, it will be a good deed, if the opposition of the people is tolerated, it will be a good deed, whereas he did not do it. This came from above but Allaah records all these conditions as good deeds.

THE DIFFERENCE BETWEEN THE WORK OF THE WORLD AND THE WORK OF ALLAAH

The workers in every factory become tired, is it not so? It is natural that a person becomes hungry, he becomes thirsty; he does work and gets tired. So, what recompense does he get in the world for hunger, thirst and tiredness? See yourself. That brother, I have done work today and I have become hungry. Go, eat. You have become thirsty; drink water. Yes, a person has to buy water and drink also.

Now, no one gives anything for hunger and thirst. No-one will give something for tiredness. This is natural.

The person becomes tired. Allaah is such a Rabb who gives bounties in lieu of hunger, thirst, and tiredness, that he will get a bounty in lieu of feeling tired. He did work in a disagreeable environment. People made their opposition apparent, they made their anger apparent; this will also be recorded as a good deed. Whatever wealth a person will spend, it is mentioned in the verses ahead that whatever wealth is spent in following the Nabi, it is a good deed on its own. ‘and they do not spend any small or large amount except that it is written for them’. So it is a good deed.

SHAYTAAN IS MADE HOPELESS IN THE WORK OF DEEN

So, disagreeable conditions come in the work of Deen, not to be hopeless, it is not to make a person hopeless that I am doing work for a long time, nothing of mine happens. I was in debt and I am still in debt, I am ill, Shaytaan makes a person hopeless. Hadhrat Maulana Ilyaas ↦ advises that just as Shaytaan deprives a person by placing him in the enjoyment of sin, and makes him a sinner. In the same way, he makes the servant hopeless that look, for how long have you been involved in work, has there been any benefit? So leave it. It is his objective to make a Muslim hopeless regarding his effort and so that he is deprived of the bounties of Allaah.

Enough, a person loses hope and leaves it. What is this becoming hopeless? Is Allaah helpless from fulfilling His

promises? Will He not fulfil His promise? Did He make a false promise to us? Did He deceive? Allaah did not deceive.

WORLDLY CONDITIONS AND SHAYTAAN DECEIVE A PERSON

Allaah j says, ‘O people, indeed the promise of Allaah is true, so the worldly life should not deceive you and the deceiver should not deceive you regarding Allaah.’ O people, the promise of Allaah is true. When will it be fulfilled? It is not mentioned when it will be fulfilled. The way is unknown as to when it will be fulfilled. What will be the way? This was not mentioned. The promise is true; therefore the conditions of the world should not deceive you. This is the first thing that the conditions of the world should not deceive you, sickness will come, difficulty will come, debt will come; these conditions should not deceive you. The promise is true; it will be fulfilled. It has not been fulfilled; it will be fulfilled. Just like death has not come, it will come. No-one says that it will not come, it will come.

In the same way, the promise was not fulfilled; it will be fulfilled. So it is said that the conditions of the world should not deceive you and Shaytaan - who is a deceiver - he should not deceive you that he takes you away from the command of Allaah and tells you something else. Just as Adam _ was told. He was moved from the command and placed onto breaking the law, so he was worried. Shaytaan did this with our father. Allaah told him that he should not eat of that tree and he will remain successful. He said that eat, you will become successful. He deceived him and he

took an oath and told Adam that what do I have to take from you, Adam? Taking an oath in the name of Allaah, I say that if you eat, then you will be honoured in the presence of Allaah and Allaah said that if you eat, you will be harmed. When he took an oath in the name of Allaah; he was taken aback, he melted. He is taking an oath in the name of Allaah and whatever Allaah said, it happened that Adam, if you eat, then you will harm yourself. (فتكونا من الظالمين) the scholars have translated this as that you will harm yourself. So, there was harm, and the promise of Allaah is true. It was not fulfilled, it was to be fulfilled, upon difficulty, upon harm, through difficulty and disagreeable conditions; the help of Allaah will come quickly.

MORE DIFFICULTY COMES UPON THE GOOD

When the work of Deen will take place, help will come quickly because there are no means. There is no helper but Allaah. However, Allaah wants to acquire some sacrifice through His wisdom that his sacrifice should be attained so that he gets the complete bounty. So there is more difficulty that comes on the good. Rasulullaah would experience double fever. On one occasion, Hadhrat Abdullaah bin Mas'ood placed his hand on Rasulullaah saying that O Rasul of Allaah, you have very high fever. So, the fever of Rasulullaah would be double. This is because he was a great servant of Allaah. He was given fever and reward for it, for the hunger, for the thirst, for the tiredness, for the opposition, for the straitened conditions, his straitened conditions were sacrifice, his hands were

straitened, and then Allaah removed those straitened conditions. ‘Indeed with difficulty comes ease.’ Do not worry, behind straitened conditions, behind difficulty, ease will come.

Hadhrat Ali used to say that I do not have money for flour and there is hunger at home. The back of Fatimah was turned because of hunger; we do not have money for flour. I went out and acquired a Dinaar; I bought flour, made bread at home, sent some also to Rasulullaah . There was also hunger there and the household ate. He said that there was a time when we did not have money for flour in the house, the entire family would be hungry and today my charity is 40000. What had happened? The promise of Allaah was fulfilled. ‘Indeed with difficulty comes ease.’ Do not worry, after difficulty there will be ease. Shaytaan wants to break this that the sacrifice of a person should not develop; otherwise he will become successful. Therefore, he makes a person hopeless and cuts him off.

THERE IS ONLY VIRTUE AND VIRTUE FOR THE BELIEVERS

Subsequently, people fear regarding work because the conditions are not good. Sitting back is not the cure. Remaining steadfast is the cure. When a person remains on the work and he does it, then the work has not been done, what will happen? The intelligence of a person is affected because Shaytaan deceives him that no, difficulty will come from Allaah and only Allaah can remove the difficulty and when Allaah will remove it, then He will

grant a bounty to us as well and He will grant us in lieu of the difficulty too, that you experienced difficulty, is it not? Take this. So, my friends, there is virtue over virtue for the people of Imaan. There is a great responsibility of Imaan but Shaytaan remains behind a person.

The conditions do not favour a person; the world will rebuke him. These three things are behind a person; Shaytaan remains behind him, the world will rebuke and the conditions do not favour him. Three are on one side and Allaah is on the other that do not worry about these three things. We shall do work and show you. Subsequently, work is done and a person sees.

THE CHANGE OF CONDITION OF ABU HURAYRAH ↔

Abu Hurayrah ↔ fell unconscious out of hunger. You have heard this. Once, Rasulullaah gave him two grains. He took them. He ate one and kept one. He said, "Abu Hurayrah, why are you keeping one? Eat both." He said, "I have kept one for my mother. My mother does not have anything. I shall eat one and take one." He told him to eat both and that he will give another two for his mother. This matter of the two grains was happening and then? Then his condition changed. Abu Hurayrah ↔ is a scholar of Hadith, he is teaching Ahadith, he is calling people, saying to the people that meals will be at my house after Esha'. He called people to his house. He will cook food and narrate Ahadith to them. Why?

Because the era of difficulty was over and he is the leader of Madinah; why? ‘Indeed with difficulty comes ease.’ ‘Indeed the patient will be given their reward without any count.’

CONDITIONS COME AS A TEST

So, good conditions and difficult conditions, both come on the right and left side of Deen. Some Ambiyaa’ experienced good conditions, Dawud, Sulaymaan, Yusuf, they experienced good conditions while most of the Ambiyaa’ went through difficult conditions. Both groups were successful. **Hadhrat Abu Bakr migrated with an amount of 6000.** He reached safely, the amount also reached. Suhayb Rumi migrated and the people of Makkah took all his wealth away. Nothing was saved. All his money went, all his earnings went and he migrated. Rasulullaah gave glad tidings to Suhayb Rumi, what glad tidings? That he was successful in his trade. That his work was done, his wealth went but he was successful in his deal. So Abu Bakr also migrated and he was successful.

Suhayb Rumi also migrated and he was successful because success lies in following the command. Conditions come as a test. This was the demand for them in the wisdom of Allaah. This was the demand of wisdom for Suhayb Rumi, did Suhayb Rumi pass away out of hunger? No, there were great blessings and he used to spend in abundance on the people. He would spend great amounts such that Hadhrat Umar admonished him that

your hands are opened very wide, they work in abundance, a lot of wealth goes. He said, “Amir ul Mu’mineen, you have spoken the truth, but my spending is not in anything without right. Whatever I spend, I spend in the true and correct avenue, so Allaah has created expanse for me to spend.”

The leader admonished him so he said that I am spending in the truth. Upon his sacrifice, Allaah granted him great virtue. So this, ‘indeed there will be ease with difficulty’, difficult conditions will come, good conditions, happy conditions will come. So, the nurturing of the Ambiyaa’ is that both conditions are for a test. The command is for success. In this condition, whatever command is fulfilled, the person will be successful. When a person will fulfil the command in good conditions, he will also be successful. Allaah created conditions and means for a test and the commands that He created is for success. Therefore, our lives should be made with Imaan and the proper conviction 24 hours a day, a life of commands, our collective life; our individual life, everything that in every condition a person will be successful. If sickness comes, then too, if straitened conditions come, then too, if need comes, then too, this person will become successful. If bounties come, he will be successful because he will use the bounties in the commands, so Allaah will grant blessings in these bounties. The Sahabah would give so much sacrifice that Allaah j would become pleased.

THE GLAD TIDINGS OF RASULULLAAH FOR HADHRAT UTHMAAN

Hadhrat Uthmaan was a wealthy person. He spent so much wealth that Rasulullaah gave him the glad tidings that after today even if Uthmaan does not do any action, then it will be sufficient for his success. He spent so much in his time and even afterwards. He built Masjid an Nabawi in his Khilafat era. **The work in Masjid an Nabawi carried on for 10 months.** He would fast during the day, recite the Qur'aan and the work was carrying on in the Masjid.

The building was being done and he used to supervise. It is written in Hayatus Sahabah that he used his wealth in the Masjid. It had become dilapidated. He bought all the material and he made it waqf for the people of Madinah, it remained till today. He did a lot? Why was this? Allaah granted him bounties, he used these bounties in sacrifice and he got glad tidings, difficulties came, upon the difficulties Rasulullaah gave him glad tidings.

THE PROMISE OF THE HELP OF ALLAAH WITH THE WORK OF DEEN

So, for a believer, every condition is a means of goodness on condition that he makes his objective Deen. He should not move away from his objective. Allaah has made our objective of life the Deen. All the promises in the unseen for this and the demands are witnessed. The demands of Deen are before us, they will come and the promises are unseen. When there is a demand, and it increases to its limit, then the promises that are in the unseen, they will become apparent. Therefore, the demands of Deen will come and the bounties are hidden. This is a test that when the demands are fulfilled and the bounties are in the unseen, the person will get them later.

And it is said, ‘Indeed the promise of Allaah is true.’ Allaah will not break His promise, the servants are weak; they are in need. Allaah has made this system in order to give them. **Therefore, he who makes the commands of Allaah and Deen his objective, and he uses his life and wealth upon the way of the Nabi, then Allaah will help him.** The meaning of help is that He will grant guidance to the hearts to the extent that even enemies will become friends. Just as was the case with Rasulullaah □, all his enemies became friends; only a few remained in opposition, they were deprived. Like the case of Abu Jahal and Abu Lahab. These types of stubborn people were deprived. Most of those who had enmity, Allaah had

placed the light of guidance in their hearts and they understood it their honour to follow Rasulullaah □ that we have come in order to take life.

Now, our lives and wealth is present for your work. This is called help. When we give sacrifice, then Allaah will spread guidance in the hearts of the people and in the surrounding place, this is the original objective. The Qur'aan has come for guidance. Rasulullaah □ has come for guidance and the objective of using our wealth and lives is also to spread guidance. Therefore Allaah loves this that the life of someone, his wealth, his effort; his concern, all becomes a means of guidance. 'Glad tidings be for the one whom Allaah has made an opener of goodness.' His concern, his effort, his sacrifice, then his life are all valuable that He will give blessings in the world and after death He will grant such a recompense that he will forget all difficulty.

THE CONDITION IN THE AAKHIRAT OF THOSE WHO TREAD THE PATH OF DEEN AND THOSE WHO DO NOT TREAD THE PATH OF DEEN

It is stated in the Ahadith that whatever difficulty comes, then a splash of mercy will come such that he will forget all difficulty and he will take an oath in the name of Allaah and say that by Allaah, no difficulty came on me. He will take this oath in front of Allaah because Allaah will dip him in mercy once and take him out. One dip of mercy and he will forget the difficulty he had all his life. The mercy

that will be forever, he cannot even imagine that how these mercies will be. May Allaah not let it happen, if a person spends his life incorrectly, he rebelled against the commands, then Allaah will dip him once in His punishment that how much comfort We gave you, how much luxury you had, he will say that by Allaah, I have never experienced any comfort and luxury whereas he spent his entire life in comfort and luxury. The matter of Allaah is great. May Allaah protect us.

TASHKEEL

Therefore, my brothers, we must make effort in this world to change the direction of our lives towards Allaah, towards His commands. We have to utilize our lives and wealth for this so that we can place ourselves in order to achieve the objective of our lives by sacrificing our lives and wealth and Allaah will fulfil His promise, and so that death can come in the condition that we complete our lives in the obedience of Allaah and in following Him. Then the doors of bounties will continue to be opened and the doors of mercy will be opened for the believer. One mercy. From 100 mercies, one comes into the world. Allaah has kept 99 with Himself. This one and those ninety-nine, Allaah will join them and give them to the believer, that you take all hundred. Therefore, my brothers, we should make high intentions. **Make our intentions high and just as I said in the beginning that for Da'wah, a person must have enthusiasm and love.** I have to do this and then a person should decide and place himself forward. Then, with principle, with consultation, with sacrifice, on a general

and collective basis, he should carry on until death. He should make Du'aa' to Allaah for acceptance that may Allaah accept his effort and may He accept His servants as well.

The blessings of Imaan

الحمد لله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادي له ونشهد ان لا اله الا الله وحده لا شريك له ونشهد ان سيدنا محمدا عبده ورسوله صلى الله تعالى عليه وعلى آله وصحبه وبارك وسلم تسليما كثيرا كثيرا

أما بعد فأعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم إن الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة ان لا تخافوا ولا تحزنوا وابشروا بالجنة التي كنتم توعدون . نحن اوليائكم في الحيوة الدنيا وفي الآخرة ولكم فيها ما تشتهي انفسكم ولكم فيها ما تدعون نزلا من غفور الرحيم . ومن أحسن قولا ممن دعا الى الله وعمل صالحا وقال إنني من المسلمين . صدق الله العظيم

WHY DID ALLAAH REVEAL HIS COMMANDS?

My elders, and beloved brothers, Allaah created means for our necessities and Allaah fulfils our needs through these means and we pass our lives. In the same way, Allaah has revealed His Deen and commands for our success. The life that is linked to the commands of Allaah, that life will be successful and the life that is cut off from the commands of Allaah, it will be a failure. Like if a person does not choose the means, he leaves food, drink, he will be destroyed because Allaah has created means for his life. Just as he

will be destroyed if he leaves the means, in the same way, without the commands of Allaah, he will definitely be a failure. In order to be saved from these failures, Allaah has revealed His Deen and He called His servants to it that just as you worry about spending your life, worry about your success. The days of living are a few; the era of success is very long.

THE REALITY OF LIFE WILL OPEN UP AT THE TIME OF DEATH

Allaah will show success at the time of death because success will be shown from then onwards. While here, we spend our lives, a person will continue, cold will pass, heat will also pass, he will pass through the cold with a few pieces of clothing, he will pass through the cold with good clothing as well because he has to pass on with his life. He who has nothing, he will also carry on. He who lights a fire and finished his time, the cold passed over him as well because he passed it. When looking at the person, it will be harsh but not everyone acquires success.

In fact, he who will not get success, he will be deceived and he who will get success, he will be pleased. Allaah j says, ‘He who has been saved from the fire and has been entered into Jannah, indeed he is successful.’ As far as the world goes, it is deception. ‘The life of the world is nothing but goods of deception.’ The time will pass and the deception will open up that definitely we were deceived. As long as a person does not pass, until then the deception will not open. And where a person passed, the deception opened. Therefore, a person should turn to his success before this. This is the responsibility of every

person. And Allaah has kept the success of every person in this that his life should be linked to the commands of Allaah.

THERE ARE PROMISES UPON FULFILMENT OF THE LAWS

My friends, there is great success in every command of Allaah and Allaah has made great promises. Therefore, the convictions of these promises are taught that the servants should create conviction in these promises so that there is no barrier in their path to success. If they do not create the conviction, then many things will become a barrier, many conditions will come in between, and if a person has conviction, then conditions will not come as a barrier, no difficulty will become a barrier because there is a promise to get something afterwards. Now, difficulty does not remain difficulty, his sight is on the promise.

So, Allaah has granted His commands to us and He has promised upon these laws, that if you do this, you do this, i.e. whatever good conditions a person hopes for, Allaah has promised these good conditions from before that We shall bring these conditions which you hoped for. It is in the heart of a person that I should get honour, I should not remain downtrodden, then Allaah has promised honour, that you will get contentment, We shall grant contentment to you, you will get love, We shall grant you love, you will get sustenance, We shall grant you sustenance and whatever good conditions a person hopes for, Allaah has promised from before.

THE HELP OF ALLAAH WILL COME THROUGH THE PATH OF THE WORSHIP OF ALLAAH

My friends, there are two things for this. One is that Allaah has established a few conditions as the responsibility of the servant. If these conditions are fulfilled, then We shall fulfil the promise. There is a division. Just like trade, in the shop a person gives something and he gets something. If he is not prepared to give, he will not get. He must give something, then he will get. In the same way is our matter before Allaah. ‘You alone do we worship and You alone do we seek help from.’ There are two parts of the verse. **This is a principle that he who asks us for help, he should come onto Our worship.**

The help of Allaah will come through the path of the worship of Allaah. The rest a person must pass through. A disbeliever also gets; it is not help. He is given to pass his life. He is given a long life as well, that is not help. Anyway, he lives but that which is called help; that will come through the path of worship. There will be status in the worship of a person, so Allaah will help him in accordance to His grandeur. ‘You alone do we worship and from You alone do we seek help.’ O Allaah, we shall worship You and O Allaah, we shall not worship anyone but You, and we shall take help from you, there is no one else to give help but You.

THE IGNORANCE OF PEOPLE AND THE STATEMENT OF ALLAAH

So, the conditions that Allaah has given, it is the responsibility of the servant and the conditions that are the responsibility of Allaah, Allaah has taken them. Take from Allaah even in conditions of rebellion. Remain behind whatever is the responsibility of Allaah. Whatever is our responsibility, we have forgotten. This is called the ignorance of the servants. Remain behind whatever is the responsibility of Allaah that I want honour; very well, honour is in the control of Allaah. 'And Allaah grants honour to whoever He wants and He disgraces whoever He wants.' This recompense is in the control of Allaah. Then what should you do? Allaah says to the servants that you should do this that in the means in which We have given honour, you should seek those means. The means in which I have placed honour for you in the world.

A PERSON WILL GET HONOUR THROUGH IMAAN

Allaah j has explained through His Nabi that for example, We give honour on account of Imaan, through which path does Allaah give honour? If Imaan is created in the lives of people, a person attains Imaan and that Imaan is used in the obedience of Allaah, that is called correct Imaan and proper Imaan, that a person stands for the obedience of Allaah. If he recites this Kalimah, then he becomes the claimer. He does not become a person of obedience. I am

this and I am this and I am this, these calls are made and there is no obedience established. Therefore, he proves to be false in his claim. Then he is disgraced that you are saying this and Allaah has proven it to be hollow. So, no honour is established because he has not recognized Allaah, he does not follow Allaah.

So Allaah said this that We shall grant honour to man through the path of Imaan, first upon Allaah, the Rasul, the Aakhirat, the grave, Qiyaamah, whatever a person has to have conviction in, he must make his conviction and practice on the demands, then what shall We give? We shall give the camel herder honour as well.

THE ADVICE OF HADHRAT UMAR

My friends, Hadhrat Umar used to say that we used to herd camels and we never knew how to herd camels. They would come home in the evening biting their teeth that we do not even know this; they did not even know how to herd camels. We were this. What standing did we have? We say that Allaah has granted honour to us through Deen. They would understand that Allaah - Who has elevated us and that our talks are heard in the world, through which path has it come? It has come through the path of Deen and Imaan, otherwise we did not even know how to herd camels. He told this to the world and to his companions. Remember, do not forget Deen and seek honour. When the means of fame and honour were created, then people gave the counsel to Hadhrat Umar that you should wear these clothes. Take this conveyance and sit on this horse. This was when he went to Shaam then the commanders of the army gave this counsel that great people will come to meet

you. So, his companions who were there, they said that wear these clothes and take this horse and sit on it. Sit on it and people will come to meet you. They are waiting for you.

They were people of peace and were giving counsel to him. They called Amir ul Mu'mineen here. Then, in his presence, all the matters will be brought and if you become like this, you will have some standing. He did not accept saying that no brother, we are people who herd camels and we did not even know how to herd camels and through which avenue did we get honour? The honour that has been given to us, the people are calling us today for it and they are giving the keys of Bayt ul Muqaddas. Through which path was this given? It was given on account of Deen. My Allaah has helped me by remaining on Deen. If we leave Deen and get involved in something else, then Allaah will take the honour away because when the command is not fulfilled through the path of that command through which the help of Allaah was to come, then it will be taken away and a person will get worried.

THE MOMENT THE COMMAND IS BROKEN, WORRY BEGINS

The scholars have said that Allaah j said to Hadhrat Adam _ that Adam, eat of every bounty in Jannah, drink, you have the permission. However, there is this one place. Do not go there and do not use of it. One is forbidden; the rest is permitted. On the other side, Shaytaan; put him into a circle. He deceived Adam _ that Adam, you should eat; you will remain here. This was the first time. Many days

passed. Like people say today, that in a few things. The matter of Allaah does not change, whether it is the first time or the last. That in which Allaah explained success, whether it was the first era or the last era, there will be success in it right till the end.

That in which there is failure, there will be failure in it right till the end. The changing of time does not change this. This is devilish talk. So he told Adam _ and he took an oath that by Allaah, I am telling this to you so that you may benefit, so take it. He heard the name of Allaah and Adam _ ate. So, the scholars say that the clothing he was made to wear there, it was immediately taken away, the moment the command was broken, he immediately became worried; his clothing was taken away. **Therefore, the Ulama say that when a person does an act of disobedience, then the clothing of peace, honour, and tranquillity that he was wearing, it is immediately taken away. Now he will not get honour, he will not get peace because he sinned.**

Hadhrat Umar ‥ understood this reality. Therefore, he told his companions to remain alert and not be deceived. Do not make this up that wear these clothes and this horse and this pair, nothing will happen by the clothes and the horse. **Allaah has granted us success through Deen.** This was a great lesson in history. He gave a great lesson to the entire Muslim ummah that whichever person of the ummah it is, if he understands his honour to be away from Deen, he will be disgraced. No matter whether he gets a horse, clothing, position, wealth, whatever he gets, this is wrong that he will get honour.

No, this is deception. The original cause of deception which is in the knowledge of Allaah and which Allaah has informed us about, it is that a believer should create Imaan and Deen within himself. Allaah will grant honour to him.

THE MEANING OF HONOUR AND DISGRACE

My friends, when there is no Deen, then there will be no understanding of Deen as well. They will understand the wrong meaning of honour, they will take the wrong thing to be honour and they will get the wrong thing as well. Just like a child gets a toy to play, will any work be done with it? It is not the meaning of honour that people greet, no, honour means that the method of passing your life, people will accept it, that take it, teach us, tell us, honour means that your talk will be accepted and disgrace means that others will walk over you, the principles of life of others, the ways of life of others you will have to do, while the truth that is yours and the correct thing, it will be abandoned.

This is disgrace, even if a person gets food and does not give bread. There is no difference. So, Hadhrat Umar ↔ was explaining that the method of life that the world gave, and the world is taking, this honour, Allaah has given us through Deen. Once this is lost, we will have to accept their wrong life, we will have to take their principles, our abilities will be subject to their principles, and we will not be able to do anything with our abilities. This is greatest disgrace.

CONTENTMENT OF HEART IS THE GREATEST TREASURE

So, Allaah says that what will the greatest cause of honour? That there will be Deen. A person wants honour, is it not? So He explained that He will grant honour by means of Deen. Create Deen in yourself. Do you want contentment? Yes, We shall grant contentment to you. Inner contentment is a great treasure. He has become content. Sometimes a person understands his negligence to be contentment, whereas he is negligent, he is not content. Negligence is one thing and contentment is something else. One person is in negligence, he has no information about the end result. He is negligent while eating and drinking; he does not care. He is negligent. He is not content. However, he takes his negligence to be contentment. He is ignorant.

Leave him. However, the peace that Allaah will give within, the heart will be settled through it, no matter how much conditions come. Someone is in enjoyment, then also. This inner peace Allaah j gives through the blessings of His commands. ‘Know well that in the remembrance of Allaah lies the contentment of the heart.’ **Remembrance means obedience, that in one’s life, a person will remain obedient to Allaah and the heart will be linked to Allaah such that inner peace will now be given, no matter how difficult the conditions outside are.**

THE EXAMPLE OF THE CONTENTMENT OF THE HEART

Just as Rasulullaah said in the cave of Thaur to Abu Bakr that Abu Bakr; do not worry. Allaah is with us. Abu Bakr was worried that the enemy has reached here; I am seeing their feet while sitting in the cave. They knew and announced. Rasulullaah said, “Do not worry, Allaah is with us.” This is inner tranquillity although conditions are difficult.

Similarly, the Sahabah are in the field of Uhud and they are worried. A rumour spread that Rasulullaah has been martyred and most of the Sahabah heard this. In such a time, Allaah j sent peace upon the Sahabah , ‘then Allaah sent peace upon them after grief, i.e. a drowsy state.’ You became grieved when hearing the rumour of the demise of Rasulullaah ; then Allaah sent tranquillity and peace upon you. So the Sahabah said that the tranquillity came upon us in the field such that the swords and weapons were falling from our hands, sleep was coming and the swords were in the hands and the enemy was in front.

So, when there was greater worry, Allaah sent peace from above. Such peace came down that they were forced to accept the peace; that the swords were falling from their hands while they were in the battlefield. They feared that because their eyes were closing, so, could drowsiness come there? Here, there is a need for the Nabi and someone announced that the Nabi passed away, so what?

Allaah has especially revealed this; He sent peace and tranquillity down, what is in the hand fell down. The swords were falling from the hands. They sat down and were forced to sleep. He granted this peace to them and their grief was removed.

Such a special blessing Allaah j gives in accordance to His obedience. He grants honour in poverty and He grants peace in the clutches of the enemy, so who gives? Allaah, because, O Allaah, 'You alone do we worship and You alone do we seek help from.' So, these servants come onto their promise completely.

THROUGH IMAAN, LOVE WILL BE ESTABLISHED

So, Allaah is true in His promise. These are realities that we are explaining. Through Imaan; that all these things will happen upon Imaan. Inner tranquillity will be given, honour will be given, and love will be given. What will be given? Inner love will be established, it is a great treasure that love is established for life has become easy and the heart tears that a calamity has come. The hearts will incline towards each other. Love is a manifestation of the mercy of Allaah. Because of the treasure of Imaan, the inner love will be established. Subsequently, Deen is established. So, my friends, brotherhood will be established in the world. Brotherhood in terms of the entire universe, from the east and from the west, this is the greatest bounty upon Deen. 'So you became brothers through His bounty.' All your enmity will end, Allaah lifted it and you became brothers, love was established.

So love is a great bounty that all affairs will be made easy through love. Like a small child, so the matter of small children is easy, is it not? Their parents love them, now they have to get schoolbooks for them, madrasah books for them; they have to get clothing, shoes, all their matters. Are they easy, do they have any worry? These children have no worry. Their matter is sorted. Why is it sorted? Because Allaah has placed love for them in the hearts of their parents.

They cannot bear them in difficulty and in crying out of natural love for them. So, all their matters are easy. Subsequently, for fifteen years, the parents serve the children, they prepare their food, wash their clothes; they give all their needs and necessities, for fifteen years. Now the youngster is fifteen years old. So, for fifteen years they serve and they do not ask a cent, do they ask? No matter how many children there are, there can be two or four, they can be small, the mother will serve them all, for at least fifteen years until they attain maturity.

She will serve them until they are fifteen years old. Then when these four children will grow up, and their families will be made, they will have wives and children, then these two parents will seem a burden for the four. They have their own families; they have work, now these old parents are a burden for them.

In fact, he would earn alone and feed the four and she would alone prepare food for the four, so why is this? An example is given that in order to make this matter easy, Allaah has placed love in their hearts. In the hearts of the

parents. Look at each one. My children, my children, my children, this is their lesson, that they must grow and become big, why is this in them? This is because of love, even if there is no love in the four of them. As though their own parents have become a burden upon them. So, Allaah has great power, He makes the matter easy by placing love that she will treat the three or four of them well.

Similarly, through Imaan, when Allaah places love in His servants, then their matter will be made easy because they have become brothers for the difficulty of one is the difficulty of the other and the happiness of one is the happiness of the other. This bounty of love is the blessing of Imaan that Allaah gives. This is a promise. 'Indeed those who believe and do good deeds, Allaah will create love for them', i.e. He will establish love between them and love for them will be placed in the creation.

So, when the heart of a person goes towards Allaah, then Allaah makes the creation go to the person. Then the creation honours the person; they love him, why? Because it is from Allaah.

This subject matter is found in the narrations that when the heart of a person goes towards Allaah, towards His obedience, then Allaah makes the hearts of the creation go towards him, towards serving him, towards loving him.

THE GREAT PROMISE OF ALLAAH

So, through the blessings of Imaan, my friends, is acquiring honour, it is part of the blessings of Imaan to acquire peace, it is part of the blessings of Imaan to acquire love. Acquiring these things is called good conditions. Allaah has made all these promises. He will grant it in this world. In fact, He made a great promise that conviction will come in the hearts, so the great promise is, 'He who does good deeds, from the males or the females while they are believers, we shall grant a good life to them.' How will their lives be? They will be given pure lives to live in the world.

Their lives will remain pure. There are dirty lives and there are pure lives. There are dirty clothes and there are clean clothes. There are dirty bodies and pure bodies. In the same way, 'a pure life', there are pure lives and dirty lives. If a person has Imaan and sincerity, then there will be purity in his life and the other lives will be such that Allaah will make the hearts such that they will be empty of agendas, they will have no motives, they will be pure from things other than Allaah, pure from the love of the world, they will be given this.

Mutual love will be placed in them. They will live in pure lives. 'A believer is such that he loves and others love him.' And, 'there is no goodness in the one who does not

love and is not loved.' He has no goodness, away from everyone. The effect of Imaan is such that the people will have mutual love so that there will be ease in fulfilling rights. So, because of love, rights will be fulfilled, because of love, mercy will be shown.

THROUGH IMAAN, THERE WILL BE BLESSINGS IN MEANS

So, all this treasure; my friends, Allaah will grant, on what basis? On the basis of Imaan, then He will grant blessings in means, they get means, is it not so? In their lives. On account of fulfilling His demands, they will be given blessings. Because of blessings in means, there will be ease in their needs. If there are blessings in means, then their needs will be fulfilled easily. This is the system of Allaah, the unseen system of fulfilling needs and He creates means of fulfilling needs. Then He grants strange blessings in order to create ease.

So, these blessings are given on account of Imaan. **If there were no Imaan, then there would have been no blessings.** There would have been disobedience, there would have been wastage, Allaah would take away the blessings in their means, there would be waste in means, there would be wastage in spending, their lives were virtuous and now the blessings will be taken away. Their needs will increase, and their means will not be sufficient in their means. The blessings will be taken away from their means and their needs will increase. Their needs will increase, the means will not be sufficient, now they will be worried, why is this?

Because there is wastage in their life. What is there in their life? Waste in their food, in their clothing, there will be waste in their needs so the blessings will be taken away and the needs will increase.

Once the needs increase, the means will not be sufficient. Now the person will be worried. So 'a pure life' which Allaah will give for a person to live will be because he led a good life. A life pure of waste. So now, blessings will be given in his means and ease will be created in his life that with just a few things he will be able to complete his life.

EXAMPLE OF BLESSINGS IN MEANS

Hadhratji Maulana Ilyaas ↦ used to stay in this room. There was a bed here. So he used to say that this bed is 80 years old. He said that 80 years have passed that a certain person and a certain person, taking the names of pious people, that in their time this bed was here. Until now it is here. Then he said that this is the meaning of blessing. The needs of how many people were fulfilled through this bed. In order to explain blessings, he gave the example of the bed that 80 years have passed and so many people have benefitted from it. They took benefit and went away. **Now, saying that the correct meaning of blessings in means is that needs are fulfilled and that which came down is present. Increase and decrease is not blessings, but needs continue to be fulfilled.** This is blessing. May Allaah grant us the proper blessings.

We see blessing in increase, that something has become more. Becoming more is a matter of calculation; blessing is something else. Blessing is without calculation. If

something has increased, it was ten and became twenty, and from twenty it became forty, this number has increased and what is the matter regarding Allaah?

He gives without count; there was a Jew whose salary was 8000. Then his salary increased to 12000, was there blessing? Is there blessing for a Jew? There is no question of blessing for him. However, it increased, from 8000 it went to 12000. This is not blessing. This is calculating. This is for everyone. Allaah j says that We shall give without count, who will He give without count? He will give without count to a believer. There is a special link with the believers on condition that they spend their lives according to the demands of Imaan, so We shall grant them such blessing that the people of intelligence and people of calculation will not understand. Those who are people of calculation, they will not understand this.

A SECOND EXAMPLE OF BLESSINGS IN MEANS

It comes in the narrations that Abu Hurayrah ↔ says that he passed a major part of his life in hunger but he passed his life correctly. So, on one occasion he said that Rasulullaah gave me some dates. He said that I should keep them in my basket and I should eat and feed others but I should not turn it over. Just carry on taking on, do not turn it over. Eat and carry on giving. He said that I hung the basket and would eat. Guests would come, I would feed them and this carried on until Rasulullaah passed away. And what was the amount that came from there? From where was it coming? Tell me, from where was it coming? He said that

we cannot tell you because calculating is telling that this much has come out and this much etc.

However, Allaah provides for whoever He wishes without count. So, this is a matter of Allaah, to want without count. Allaah gives by count, and He also gives without count. He gives fruit in terms of seasons that a particular fruit will come during a particular season. This is the calculation of Allaah. And also; if He wants. He can give without count; that out of season too. However, if He wants to give, He will give out of His power.

Like He gave to an Ansaari. He was locked in a house in order to be killed (later on). The woman who was working in the house said that this person is locked up here in chains and he is eating grapes. Such a huge bunch and the grapes did not yet come to the market of Makkah. From where has it come to a prisoner? She asked the prisoner that from where has this come to you? It has not come to the market as yet? From where did you get it? ‘And Allaah provides to whoever He wants without count.’

The enemies imprisoned him for the sake of Allaah. It was not his fault. That is why Allaah will not give him. Bounties started coming to the believer that in the season, the fruit of the season is not even in the market and the bounty comes here. He is closed in chains, how did it reach him? Allaah granted it to him. He grants without count to His servants. This is a special link with his servants. So Abu Hurayrah ↔ says that Rasulullaah □ passed away but it continued. That which he □ gave and left.

I would continue giving, eating, people would come and I would distribute among their children too. Take and eat.

Until Hadhrat Abu Bakr became the Khalifah and he passed away and it continued. There was no decrease. If we think today, then we will not be able to fathom that Allaah grants without count to the believers. Not to those who waste. These people waste and throw their blessings away because of desires. They are not bound; otherwise every command of Allaah has so much goodness in it that we cannot think. Allaah called towards this success. So he said that the era of Hadhrat Umar came and this continued and I would continue to feed the people.

Abu Hurayrah was a Haafiz, a scholar, and people would come to him. Many people. The people spoke about it. The same thing happened in the next era. The era of seeking came upon the people. People would come as seekers. He would feed these seekers. He would not earn from them. There was no earning from students, but he fed them because they have come to learn Deen from us. They have come to understand Deen. We cannot earn from them because one cannot earn from them.

We shall feed them because they have come as the guests of Allaah to us. So he used to feed them. He said that this continued until Hadhrat Umar was martyred. Ten years passed, and this continued. Read the narrations. He said that the doors of munificence were opened and it was not ending. Therefore, the era of Khilafat of Hadhrat Uthmaan came and it remained for 12 years. Hadhrat Uthmaan remained the Khalifah for 12 years. This continued that he would feed the people. I would continue giving the guests and it would come from inside. It was not turned upside down. It continued and continued. Until there was fitnah in the ummah and Hadhrat Uthmaan was martyred. The

Khalifah was martyred. In this fitnah, the basket was cut and fell down.

So he said that he had two forms of grief. One was the martyrdom of Amir ul Mu'mineen that Hadhrat Uthmaan was martyred and the basket was cut and a few seeds fell in front. Can anyone break the blessings of Allaah? Through this, the power of Imaan can be gauged. **If this is added, then 25 years had passed.** It would have been at least 25 years. First 13 and 12, the 10 years of Hadhrat Umar and 12 years of Hadhrat Uthmaan , 10 and 12 is 22 and 2 years of the Khilafat of Abu Bakr , this is 24, so this is definite. When did he get it during the era of Rasulullaah ? He says that he does not remember. 25 years is the least. For 25 years he fed and there was no earning. So, from where was it coming? From the treasures of Allaah. What is the link?

There was no link; it was the link of Imaan. The link with Allaah and His Rasul, what else? So I said that today if we think, then we will not understand this with our minds. Through it we can understand the matter of Jannah that Allaah will grant Jannah forever; that eat, drink. This is because you had the proper belief in your Rabb in the world, so eat; drink and He will give such that it will not end. This was an example of it that He grants without count. Abu Hurayrah was a poor person among the Sahabah , so Allaah granted such blessings to him.

THE PROMISE OFF ALLAAH UPON DEEDS, JUST AS IS THE CASE WITH IMAAN

So I was saying that my friends, whatever good conditions a servant can hope from Allaah, Allaah will grant it upon Imaan, 'You alone do we worship and from You alone do we seek help'. Allaah promises this upon Imaan. As a result of proper Imaan, whatever deeds are prepared, the promise of Allaah is also upon these deeds. That is separate. Just like Salaah was established, that He will grant upon Salaah, what will He do upon Salaah? He will grant upon Salaah. If the character of the person is spoiled then it will be cleared through Salaah. His character will be reformed through Salaah.

Whatever evil deeds and corrupt nature a person has, Salaah will clear it. This is the promise of Allaah that whatever corruption has come into their character, whatever shamelessness there is, if he establishes Salaah, then his shamelessness will come to an end, and his sustenance? His sustenance will be increased. Salaah pulls sustenance, his sustenance will increase, through which means? Through Salaah. Allaah said that now We shall give them sustenance and their evil will be removed from their lives. How will these happen? Upon Salaah and Zakaat will remove calamities and sickness from them. A person will give Zakaat and his wealth will be protected from fire, from water. Sometimes wealth is burnt, there is a fire in a shop; his wealth will be protected, based on what? This is because he fulfilled the obligation of Zakaat. The

wealth for which he gave zakat; it will not be destroyed in fire and water.

AN EXAMPLE

Our Shaykh ↦ used to say that there was a wealthy Englishman in Saharanpur. Once, someone said to him that there is a fire in the bungalow, whereas he was an Englishman. He said that a fire could never have affected my bungalow. Definitely, it could not have affected. No, the fire has not affected my bungalow, and definitely so. Why? He said that he heard from the Muslim scholars that the wealth for which Zakaat is taken out, it cannot be affected by fire. He used to calculate Zakaat on the nisaab he possessed. The Muslim law that is called Zakaat. This was the case despite him not having Imaan in it.

He knew that it was the truth, whether people believe or not. In the world Allaah will give this result, in the Aakhirat as well. So he said that he heard from their scholars that whichever wealth zakaat is given for, fire will not affect it. Their messenger has told this to them. So I thought at the time that when Zakaat is compulsory, from that time, I would have had to give, so I gave according to this calculation. It is wrong that my house has been affected by fire.

THE PROMISE OF ALLAAH UPON EACH THING

He said that just as for Salaah, it is necessary that the place, clothing, and body be pure and a person seeks a pure place to perform Salaah, he seeks a worthy person to give his zakaat to. It will not be fulfilled if he just gives it to anyone. He should seek a worthy person, that this is a worthy person so that his duty can be fulfilled, just as my obligation will be fulfilled when performed on a pure place. Then, Allaah is the one who will give the effect of the Zakaat; it will come. It will protect from the punishment of hell, it will protect from fire and water in the world, and it will protect from sickness. Treat your ill by means of sadaqah, it comes in a Hadith that sadaqah wards of calamities. Du'aa' and sadaqah wards off calamities.

So, the calamity is stopped from before. The hadith states that when a person makes Du'aa', then his Du'aa' goes up and calamity comes down, so it stops the calamity and it does not stay on top. Indeed this person who made Du'aa' passed away, he completed his life and passed on. The Du'aa' did not let the calamity come until now. Du'aa' is the weapon of a believer, yes, but in order to make Du'aa' a person must have a relation with Allaah. If he is negligent; then he cannot make Du'aa'. Yes, and the person who has a relation? He will get enjoyment in

asking, in the Du'aa' made at night, yes. And the negligent? Not the negligent. This is because he removes his negligence by means of striving so that there can be life in his deeds. There can be life in his Salaah, there can be life in his Zakaat, there can be life in all his deeds for zakaat wards of calamities, and Hajj removes need.

It is mentioned in the Ahadith that the worship of Hajj removes need. A Haaji cannot be in need. A Hadith states that Hajj purifies sin and Hajj cleans away need for after Hajj no need remains and no sin remains. Sins are forgiven and fasting brings health and creates Taqwa. The fear of Allaah is created within. So I said that there is a promise of Allaah upon everything, this was worship.

THE EFFECT OF SOCIAL DEALING AND SOCIAL LIVING UPON HUMAN LIFE

Then, dealings and monetary dealings and mutual dealings, the dealings with others, the effect will be different that he who deals well with his relatives, Allaah will bless him in his sustenance and there will be blessings in his life. It is said that deal well with your parents, your children will deal in a good way with you. **Keep your gazes and intentions pure; your women will remain pure.** The effect of each action is shown that keep your gaze, intention pure, your women will remain pure. Their honour will be protected. All these things were taught, why? Every success will come through the path of Deen. Read in the

hadith that whatever correct conditions will be in life, they will be correct through the path of Deen.

THE LESSON OF OUR LIFE

Deen is that, my friends, that the Rasul of Allaah, whatever benefit they explained to come from deen and the harm that will come by not doing, that if a person does not do, then harm will result and what will happen if he does do. Good conditions will come from Allaah. First have Imaan and have conviction in the promises of Allaah and His Rasul. This is a lesson of our lives which is necessary because if the conviction of a person is weak, then his step will be weak in that direction. The Sahabah would say that we learnt how to tread the path of Deen such that we first made our Imaan and conviction.

Whatever Allaah j explained to be success, they had conviction that success is in this. Whatever they explained failure to be in, they had conviction that there is failure in it. Just as is the case with a person who puts his finger into a fire, he knows that it will burn and with water his thirst will be quenched. The nature of every person had this conviction. So, in this way, the heart of a believer has conviction that that in which Allaah has placed success, my success lies in it. Then, the matter of Allaah will be in accordance to this that although he slips up, he will immediately be informed. Why? Your conviction is this, so why did you do that?

THE INCIDENT OF A COMPANION

There was a person who would meet us, now he has become very old. He made great sacrifice. He was a trader. Conditions came about in his business. Shaytaan spoiled his business. When he became old, then his son took over the business. This old man had Taqwa, and not even among his sons, not once did they take interest from the bank when conditions came upon them, such that they never even thought about it in their house. However, the father did not know and they took because such conditions came about that they had to give cash.

Now he came to know that this happened. He became very worried that Allaah will not let us be successful. He will not give us here. He said to me that I was sleeping and I saw that a house was built and it fell down immediately. I said, "What?" our matter is falling down, our business will not prosper. Why? This is because we have put something else in it. So this house that was built immediately fell down, just like an earthquake comes and destroys all at once. So I became worried from my sleep that definitely the matter of Allaah is something else, that this son made an error, now this trade will suffer loss. Allaah will not give profit, why? The hadith states and the pious say that it is interest, the end result is decrease, i.e. it will take towards decrease. It will not take towards benefit as people think that interest will cause increase.

No, interest causes decrease, my son made an error, so he had conviction that there is success in the commands of

Allaah, there is failure in Haraam. So Allaah showed that which I feared and I saw it.

So I became worried that definitely something happened. He had great sincerity, he made great sacrifice, my son made an error; anyone can make an error. Anyway, the result of this error will show, this is the way of Allaah.

NOTIFYING A PERSON OF CONVICTION UPON HIS ERROR

So, the Sahabah would say that we learnt conviction that through this path, Allaah will grant success and through that path He will give failure. When the conviction of a person is made, then Allaah will make the matter such that you are people of conviction and this is how you will be dealt with. Now, if you err, then We shall immediately admonish you so that you can come out of error. We shall not give you respite. So, this condition came upon the Sahabah that when they erred, they were immediately notified and they took the correct path and were immediately successful. Allaah j says that I deal with a person in the way that he thinks of me.

So, the first lesson that the Sahabah learnt is that they learnt Imaan through their effort. This Imaan taught them how to tread the path of Deen that when we give charity, Allaah will do this. This sentence appears in the hadith that we shall give sadaqah and Allaah will do this and this.

THE INCIDENT OF A BLIND SAHABI

A blind Sahabi went himself to give sadaqah at the door of the poor person. The people said that we shall give it; you will slip and fall. He said that very well, you give it, but I heard from my Nabi that giving sadaqah to a poor person saves one from a bad death. So, I want to save myself from a bad death. He said, you can go and give it but it is my need, so he said that giving sadaqah personally to the poor person saves a person from a bad death, this is not something difficult. So, the Imaan in the blind person took him to the door of the poor person. He was not talking about some small matter; it was something great that we have learnt Imaan. This Imaan takes us to these things and when there is no Imaan, then a person will not go saying that it is the need of the poor person, not mine. So, the matter has changed. I said that in life, my friends, a person gets this that how did he make his life. In such an environment where there was shirk upon shirk, by making effort.

THE SAHABAH MOVED WITH THE CONCERN OF THE WHOLE WORLD

The second thing my friends, **the life that they made by making their Imaan and they had concern about the Imaan of the entire world,** that the entire world should

get this pure life, why? Because this is mercy and our Nabi is mercy and the Nabi brought the message of mercy and the responsibility of the message of this mercy has been placed on us. It is not that our lives should be made only, but the worry and concern that Rasulullaah had, that this should spread throughout the world, so that they benefit from their deeds, they benefit from their Imaan and then acquire eternal success in the Aakhirat and then they come out from the deception of the world. This is for the entire humanity.

Therefore, Rasulullaah made his companions and making them, he made them move. **Their Imaan was made, their deeds were made, and their character was made. These three things were made internally,** then he made them move that take it now and move in the world and remember, do not take anything from the people of the world, this is desiring their rule, do not desire their women and do not desire their wealth, how? Do not marry their women even in a permissible way.

THE ADVICE OF HADHRAT UMAR ↔

Hadhrat Umar ↔ said that no, have you gone for your women? Do not marry them. Come with sincerity, your wives are here, if another environment comes, then other things will be created. Stay upon your work so that your Imaan, your deeds, your character, and your environment will remain. Then move this environment. Once this environment moves, then the world will see that Allaah-willing, the safety of life, the safety of wealth and safety of honour will come through Deen.

DEEN WILL CONTROL

When the Deen of Muhammad will spread in the world, then there will be mercy, there will be tranquillity in the world, that their wealth, lives, and honour will be protected. They will not have to do anything. Their Deen will control them. For example, once I was making Du'aa', there is goodness in Du'aa', and our companions keep quiet, even if they are thousands. One is at the time of Du'aa', one is at the time of Salaah, silent, even if there are hundreds of thousands. The police are patrolling there, they come there for control, so, when the Du'aa' begins, the entire gathering is silent except for saying Aameen. Everyone sits, they do not move. So they will say that they have strange discipline, i.e. they have a strange law, they have all come under control, in Du'aa' and in worship. Now no one will say anything. Everyone is in one direction, who is controlling? Deen is and no one has this power over them; and no army, no force, nothing. However, it is Du'aa' and worship, upon the way of Rasulullaah , that it will bring them onto the correct path.

There is no need for control. So they said that this is a strange sequence. I said that I have not made it. Allaah has made it, that people will come onto Imaan and worship, so their lives will be protected, peace will come inside, all other movements will stop, how should I explain?

HADHRAT MUHAMMAD MOVED THE SAHABAH

So, Hadhrat Muhammad put his Sahabah into motion and told them that my responsibility is the entire world and you should fulfil my responsibility. The responsibility of Rasulullaah is the responsibility of the whole world because he was sent as a Rasul to the whole world. Tell the entire world about Allaah. So he prepared a group and placed responsibility upon this group that you should go throughout the world. The Sahabah moved in this way and a group of Sahabah were made. He placed the responsibility upon them that moved them and they moved with these very principles. **As long as these principles are in place, and people move, the help of Allaah will come.**

Yes, therefore, Imam Maalik ↦ used to say that the first class of this ummah, the principles they were upon, those foundations upon which they were successful, the last generation of this ummah will be successful through these very principles and these very foundations. If we think a little more, then nothing will happen. The principles of the first generation, the last generation will get success through the same principles. Therefore, we must bring this sequence into our lives, that of the believers, of the worshippers, those of the people of character, and those who move, for what work?

That in order to spread this. And what is your objective? We have no objective, we do not have to take money from anyone, nor do we have to take position from anyone. However, we have a trust for humanity.

This trust must spread in the world and the truth will accept the abilities of people. Therefore, we should be prepared to welcome, by preparing, using our own food and expense and welcome people, Allaah will help them.

THE ADVICE OF HADHRAT UMAR ↔

Hadhrat Umar ↔ used to say that Allaah will grant us honour through this path, i.e. whatever we take and move with, people will accept and they will leave their wrong way, why? Because Allaah shows that people are leaving their incorrect lives and through the correct direction they are taking this, understanding it to be their need. They are told that these are the principles, this is the sequence, well, this is called the help of Allaah that when people become helpers of the Deen, then Allaah will help them. 'He who helps the Deen of Allaah, Allaah will help them.' So, all deeds, and the path of all deeds, it will bring goodness to the brothers and when they move, then this effort will be made successful at their hands too and the hearts will be brought this way by Allaah.

To the extent that even the enemy will be brought upon the truth. This is because we do not want destruction for the enemy, we want the guidance for the enemy, our religion is one of well-wishing.

Wanting goodness. So, will you desire the destruction of your enemy or will you desire goodness? We do not have

permission to desire their destruction; we want that our enemy get guidance. Firstly, we do not take them as enemies, but if they do understand, then we desire their guidance such that Allaah should guide them so that they are saved from hell. **When you will desire good for people, then Allaah will grant goodness to them.** This is the decision. 'He who helps Deen, Allaah will help him.' There is no other way besides this to take the blessings from Allaah. **In order to acquire Deen, we have been given a sequence to sacrifice our worldly things so that by sacrificing our worldly items, Deen will be irrigated and Deen will give its fruit, it will give flowers as well.**

THIS IS THE PATH OF THE AMBIYAA _

Therefore, my brothers, we must bring our lives upon this and we should not make these Ijtimas and efforts a custom. There is a custom, people speak and hear, then they spread out that no, it is not such, but there is an objective. This is explained. This is taught. This is an objective. We must bring our lives onto this objective and to this level that we should go through a little harm and do the work of Allaah. This is the path of the Ambiyaa'. By undergoing a little harm and doing the work of Allaah. Hadhrat Ismaa'eel _ was slaughtered for the pleasure of Allaah, was he slaughtered? So that in the children of the slaughtered one there will be blessings.

However, he was ready to harm himself, why? Because it was the command of Allaah, that why is he alive? If he had

the courage that we will be harmed and we will use our lives and wealth to fulfil the command of Allaah, then the mercy of Allaah will come.

This is because he went through harm so that our work is done. Hadhrat Ismaa'eel _ was "slaughtered", so Allaah sent a ram from above in lieu of him and Allaah saved his life. Why? Otherwise Ismaa'eel _ and Ibraheem _ were both prepared to suffer harm. Why was this? Because they were fulfilling the command of Allaah. This is the example of the ummah. They suffer a little harm and do the work of Allaah. **Then their Du'aa' is accepted because they sacrifice.** So, Ibraheem _ made Du'aa' that O Allaah, make this place a centre and let Your talk spread from here.

A Nabi will come here and he is the Nabi of this ummah, that Nabi will not be alone. The centre was made and the Nabi was born and the ummah was also made and the Ansaar came, the highest level of people, this was acceptance of the Du'aa'.

THE ADVICE OF RASULULLAAH

Rasulullaah would say that he is the result of the Du'aa' of Ibraheem _. Ibraheem _ made Du'aa' that a Nabi should be created from my progeny that will spread Your work in the world. **So; the Du'aa' of those who sacrifice is accepted.**

TASHKEEL

A person should suffer his own loss and do the work of Allaah. Firstly, what is ours? Everything has been granted by Allaah, it must be spent for Allaah. There might be apparent loss; otherwise there is no loss. If we sacrifice, great goodness will be directed towards us. However, if Deen is made a custom, then there will be nothing for we will harm ourselves. If a person does not want to sacrifice, then one form is that like a toy, he can stand and it will break. How long does it take for custom to break? It is a custom. So, the Deen of Allaah should not become customary, sacrifice should be given, in this way my brothers. Tell us, give four months with this intention that we will turn the direction of our lives with sacrifice, our Imaan will be made, our deeds will be made, our character will be made, now say, who is ready for this?

وآخر دعوانا ان الحمد لله رب العالمين

End of Volume One

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May Allaah be with him.